TO THE KINGS MOST EXCELLENT MAIESTIE.

SIR:

There are ſo many Workes, bred of the beſt ſpirits of this famous Realme, preſented dayly to your moſt gracious View for to begge a Grant to grace their Frontiſpices with your Illuſtrious Name and Authoritie; that I who being, but a ſimple Proficient, dare ſcarcely preſume to put my ſelfe in ranke with thoſe bright Stars ſhining ſo cleare for the good of their Countrey; nor aske any light from the Sun of your Princely Prerogatiue to make me either paſſe, or ſhine as they doe. Yet hoping that the more humane great Kings bee, helping and advancing the painfull travels of their Subjects, for the good & benefit of the State, by the onely Character of their Name, to make them bee accepted: the more durable and perpetuall Trophies of Renowne and Glory doe they heape vp (for them) in the Regiſters of their future Writs and Memories. That great Monarch *Alexander* the Great ſhewed his humanitie (in the wants of old Age) to a poore and decrepit Souldier, beeing weary with great travell in the Way, and lent him his own Chaire for to warme him by his owne Fire: and being vpon his Death-bed (for all the paines and pangs of death) diſdained not to ſhake hands with the meaneſt and pooreſt of all his Souldjers. Wiſh ſo (Magnanimous King) and obſerue, how the highneſſe of the Mountaines of *Caucaſſus*, and the farneſſe of the River of *Ganges*, haue not been able to hinder the glorious Renowne of both thoſe famous Princes, your Father and Brother, whoſe Trophies doe yearely grow greene, augment and encreaſe: yea ſo long as Ages ſhall laſt. And alſo whoſe Charitie, Liberalitie, Peace and Counſell haue done great good to whole Chriſtendome, ſo well as to their faithfull Subjects, of whom I am the meaneſt, Who intreateth your Majeſtie to let paſſe the weake Frame of my poore Building vnder the name of your Royall Patronage: the which (and moſt part) I haue been about (in compoſing) theſe ſeuen yeares paſt, by the ſpared dayes and houres of my watch and guard, following the vncertaine Warres: to wit, the nine parts of Speech of the French Tongue, not being adorned and coloured with learned and eloquent Phraſes; but ſo plaine and pertinent as my ſimple and ſhallow braine could afford them. Therefore if there be any thing in this Bundle of Phraſes, worthy the view of your Majeſtie, beſtow the minde of * *Solon* on it, that it may get Favour. Wiſhing that my heart could be ſo truely tryed in a Glaſſe, with the Offer of it (and my perpetuall ſervice) as the pureneſſe of the Chryſtall is tryed by the cleareneſſe of the Sunne.

Your Maieſties

in all ſubmiſſion,

IOHN WODROEPHE.

* *Qui dit, il nous faut apprendre à vivre en mourant comme il fit, ayant Dire quelque choſe eſtrange qu'il n'avoit jamais ouïe au paravant par vn Sien Ami, luy eſtant au lict de la mort. Li. 8. cap 7. de Valerus le Grand.*

TO THE READER.

LOving Reader: if I could perſwade thee to beleeue what profit the diligent and ſerious Man doth reape, learning the true Methode of the French Tongue: and what advantage hee gaineth aboue him who thinketh to obtaine the ſaid Tongue by the eare onely: truely thou wouldeſt uſe thine earneſt diligence, and celeritie, peruſing theſe Rules, which (by the ſpace of ſeuen yeares and more) I haue practiſed, and gathered together for the good, profit, and furtherance of thee, and my Countrey. I haue knowne three Gentlemens ſonnes (although I ſay it that ſhould not ſay it) who can teſtifie yet, That in their returne from France (after they had remained foure yeares at Paris, ſpending a great deale of money) peruſed my Rules but ſixe moneths, and did confeſſe they reaped more good language in that ſhort ſpace I taught them, then in all the time they ſpent in France. And ſundry others I haue helped who neuer ſaw France, and yet could talke, reade, and write better language in one yeare, then thoſe who haue beene at Paris two yeares, learning but the common phraſe of the Countrie, and not vnderſtanding the Rules. I meane not (for all this) to condemne the common practice of the Tongue by the eare, but doe praiſe both wayes; eſteeming (neuertheleſſe) the Methode of the Rules, for the better and ſurer way, as I haue certainly found (and many others) by mine owne experience practiſing them both. Farewell.

MVSEVM BRITAN NICVM

John Symonds 10

THE MARROW OF THE FRENCH TONGVE.

CONTAINING

. Rules for the true pronunciation of euery Letter as it is written or ſpoken.

, An exact Grammar, containing the nine parts of Speech of the French Tongue.

. Dialogues in French and Engliſh, fitted to all kind of Diſcourſe for Courtiers, Citizens, or Countrymen, in their affaires at home, or trauelling abroad.

With variety of other helpes to the Learner, as Phraſes, Letters Miſsiue, Sentences, Prouerbs, Theames, &c. in both Languages.

So exactly collected and compiled by the great paines and induſtry of M. *Iohn Wodroephe*, that the meaneſt capacity either French or Engliſhman, that can but reade, may in a ſhort time by his owne induſtry without the helpe of any Teacher attaine to the perfection of both Languages.

Ce Livre eſt auſſi utile pour le François d'apprendre l'Anglois, que pour l'Anglois d'apprendre le François.

The ſecond Edition:
Reviewed and purged of much groſſe Engliſh, and divers errors committed in the former Edition printed at *Dort*.

LONDON,
Printed for *Richard Meighen*, at the ſigne of the Leg in the Strand, and in Saint *Dunſtans* Churchyard in Fleetſtreet.
1625.

1669

Anno Domini

John Sy[illegible]

Jo: Simons
Anno: Domini
1669

Johanes Simons
1669

De auaricia

I coueyte ay and wyles caſte
How that I may be riche in haſte
Ful faſte I holde all that I wynne
Al though my part be leſt therinne

aulus Radix omniū maloꝝ e
piditas Qui volunt diuites

12

THE GENERAL VIEW OF THE Holy Scriptures:

OR,

The TIMES, PLACES, and PERSONS of the HOLY SCRIPTURES.

In handling whereof,

Firſt, Is ſhewed Gods dealing with Mankind in ſeveral TIMES; His many and wonderful favours beſtowed, and his remarkeable judgements inflicted on divers PERSONS, and PLACES.

Secondly, Occaſion is given to explain ſundry difficult Places of SCRIPTURE, and to ſet forth the Lives and Deaths of many *Kings*, *Patriarches*, *Prophets*, and *Saints* of God. All leading unto JESUS CHRIST our Saviour.

The Second Edition, reviſed and very much inlarged.

Mark. 12. 24. *Chriſt ſaid to the Sadduces, Are yee not therefore deceived, becauſe yee know not the* Scriptures?

Joh. 5. 39. *Search the* Scriptures; *for in them yee think to find Eternal life.*

LONDON,
Printed by *I. B.* and *S. B.* for *Henry Ockould.*
1640.

The Perfect
STATES-MAN,
OR,
Miniſter of State:

Wherein are briefly ſet forth

The true *Nature* of the *Subject*,
The *Endowments* inherent to His *Perſon*,
The *Method* of his *Election*, *Inſtitution*, & *Reception*,
The *Object* of this *Office*:

DISTINGUISHED
Under ſuch *Principles*, as are immediately requiſite
to the Eſtabliſhment of a
COMMON WELFARE.

WRITTEN
By *LEONARD WILLAN*,
Eſquire.

Recte Summum agere,
Recte eſt Supremum haberi.

In the *SAVOY*,
Printed by *Tho. Newcomb* for the Author,
M.DC.LXVIII.

THE

DREAM.

TO

Sr. Charles Duncomb.

By *R. GOLD*,

A Schoolmaſter in a Village of *North-Wiltſhire*.

LONDON,

Printed for *A. Baldwin* in *Warwick-Lane*.

M.DCC.

F. ¶ Another example how by the penaūce and good example of ſaynt domynyke he conuerted an heretyke. lxi.

The dyſcyple recyteth in his promptuarye this the whiche foloweth / the whiche is wryten in other bookes and ſayeth that as ſaynt domynyk yode to diſpute agayne the herytykes with many relygyous ⁊ preeſtes. And for as moche as they ne knewe the waye they demaunde it of a man ⁊ wende that he had be a good catholyke / but he was an heretyke. The whiche ſayd with good wyll I ſhal ſhewe you the waye / ⁊ ſo I ſhall lede you tyl vnto the place. Than he them ledde thorowe a foreſt / ⁊ malycyouſly them made ſo moche to ſwerue and to go oute of the waye / that he them ledde thorowe the thornes ⁊ breres / ſo yͭ theyr fete ⁊ thyes were fulfylled with blode. And ſaynt domynyk bare it pacyently ⁊ ſayd vnto theim. And by a grete ioyouſnes admoneſted them to prayſe god ⁊ to bere all pacyently / ⁊ ſayd vnto them. Ryght dere frendes truſte ye in god that we ſhall haue vyctorye / oure ſynnes ben nowe purged by the effuſyon of oure blode. And that heretike the whiche regarded the ioyous ⁊ meruaylous pacyence of them. And the good wordes of the man of god repented hym ⁊ vnto them declared the venim of his fraulde / renoūced vnto yͤ ſayd hereſye and reuoked hymſelfe afterwarde ⁊ demaunded lyfe louable.

¶ Exempla contra fidem.

A. ¶ Examples of people yͭ haue not ben ſtedfaſt in yͤ fayth / ⁊ fyrſt example of charmers yͭ in maſte tyme charmed theyr hogges. lx

Men fynde by wrytinge this yͭ whiche foloweth / how yͤ diſciple recyteth in his boke ⁊ ſayeth yͭ a man deuoute founde the deuyll in a foreſt in mannes lykenes / he aſked hym what he dyde there He anſwerde I kepe the hogges here that hathe ben charmed yͭ the wulues ⁊ cruell beeſtes ne deuoure them. And to thende yͭ men put to fayth vnto yͤ ſayd charmours and that they abyde in theyr erroures. I kepe them in all dylygence.

B. ¶ Another example how a deuyll lyed vnto a noble man / ⁊ put hym in erroure wenynge to deceyue hȳ in his dethe. lx.

Some mayſters hathe wryten this yͭ whiche foloweth howe the diſciple reciteth in his prōtuarye ⁊ ſayth that a man noble and puyſſaūt with his people paſſed thorowe a foreſt by nyght. And he herde the voyce of a woman ſyngynge in lyke wyſe as ſhe had be nere by hym / he ſayd vnto his ſeruauntes / is there ony of you that wyll ſe this woman the whiche ſyngeth. And they ne wolde go. ⁊ they ſayd vnto hym that they ne wolde go. He theder yode all alone and founde her vnder a tree. The whiche was alſo as a bl ke nonne the whiche ſonge holdyng yͤ hades towarde heuen. And the ſayd noble ked her what ſhe dyde there. She anſw red. I prayſe here my god / he byleued ſhe was one of yͤ holy women. He pray her in ſaynge. I praye the tell me wh thinge is to come vnto me. She anſw thou haſte done many ylles ⁊ yet ſhal t And after that thou haſte ouercome th enemyes / thou ſhalte paſſe the ſee ⁊ th

THe dyſcyple reciteth in his promptuarye and ſayeth that a byſſhop of Arryens named Cerula ſeynge that he was confounded by the reaſons and dyſputacyons of the good catholyques he gaue vnto a man of his ſecte fyftye peces of golde by ſuche couenaunte that he ſholde ayne to be blynde & heled of the ſayd byſhop. And Cerula paſſed in grete companye and excercyte of people of armes and of byſſhoppes good catholykes pryſoners The ſayd man toke hym to crye & to ſaye O ye my ryght verytable Cerula beholde my blyndenes/& gyue me the experyence of thy vertue. For thou gyueſt the ſyght to the blynde/the herynge vnto ẏ defe/thou eleſt ẏ lepres/and reyſeſt the deed. ¶Than Cerula drewe him a parte/touched his eyen and ſayd. After our fayth that we byleue ryghtfully thyn eyes ben open and ẏ ee clere. Forthwith that he had ſpoke his ayd wordes the eyes of the ſayd accurſed oke them to ſwelle ſoo horrybly that they wolde oute by grete dolour/the whiche in crynge dyſcouered ẏ malyce. And he cryed in caſtynge the peces of golde and ſayd here is thy golde and yelde me agayn my ſyght. ¶Than the man vſed of good counſeyll/and proſterned hym before the byſſhoppes catholykes in wepynge and denynge the enuye of the arryens. ¶Than ſaȳt genye byſſhop made ẏ croſſe vpon his s gaue hym helthe & receyued his ſight an the kynge ſawe this thynge noted his ſecte was confoūded/and that ẏ h catholyke was exalted/made to tor t ẏ ſayntes of god in dyuers maners incontynent the ſonne wexed derke/ the ſayd kynge was poſſeded [illegible] ll in ſuche maner that he [illegible] owne tethe. And ſo [illegible] dayes by ne tormen [illegible]

ſome tymes hyde them/but in tyme & place they appere. Alſo the goſpel ſayeth that there nys thynge ſo beſtowed & hidde but that it be wyſte and knowen/& that it ne come manyfeſtly before all. Nichil occultū eſt qđ nō ſciat̄: nec abſcōditū quod non agnoſcat̄ et in palā veniat. &c.

E. ¶Another example how a ſymple byſſhop vaynquyſſhed an heretyke right grete phyloſophre.

IT is wryten in the hyſtorye eccleſyaſtyke that many phyloſophres gadred them togyder to thende ẏ they ſholde warre agayne the fayth of Jheſu cryſte./ And amonge thoſe philoſophres ther was one vnto whome none ne myght reſyſte/ For he ſoyled lyghtly all the argumentes ¶Than a ſimple biſſhop was moued agaȳ hym & demaunded audience. And theſe other cryſtyens the whiche knewe his ſymplenes dred ẏ he ne ſholde fayll vnto purpoſe/but for his holynes they ne durſt defende hyme. ¶The whiche in arguyng with that phyloſophre purpoſed ẏ Jheſu cryſt had taught to eſchewe the fallaces dyabolykes & to byleue in one god/& in Jheſu cryſte his ſone/and in ſayenge all the ſymbole ſayd vnto the phyloſophre. ¶Tell me yf thou bileue ſo. ¶Than incontynent as he herde the fayth comynge out of his mouthe he was enlumyned and bileued & ſaid vnto thoſe ẏ whiche were preſent. Whan I haue herde ẏ wordes of the one and of the other I haue yelded worde for worde But whan the dyuyne vertue was approched I ne myght ferthermore anſwer ne more agayne ſaye vnto the fayth cryſtien [illegible] I am enlumyned [illegible]

[illegible]

that is made of Calamelles / ⁊ therof is ſugre made.

[illegible]

And it befelleth ſomtyme ẏ cryſten men became ſararaſayns / eyther thrugh pouerte or ſympleſſe or wyckednes. and therfore theyr archebyſſhoppe whā he receyued theym ſayd thus / Laeles ella Machomet roſes ella. That is to ſaye. There is noo god but one ⁊ Machomet his meſſengere / And ſythen I haue tolde you a parte of theyr lawe and of theyr cuſtumes / ⁊ nowe I ſhall ſaye you of theyr lettres that they haue with theyr names. Fyrſte they haue for A almoy / besthath for b / cathi c / ephoti for d / delphoy e / fothy f / garophin g / hechun h / iocchi i / kathi k / lothun l / malach m / nahalgt n / orthy o / chozirit p / zoth q / rucholat r / routhi ſ / ſolathy t / chorimꝰ v / yrithom x / mazot ȝ / zaſtepin ⁊ / iohetē z / thyſe are the names. Thyſe foure lettres haue they yet more for dyuerſpet of theyr language for as moche as they ſpeke ſo in theyr throtes as we haue A in our language ⁊ ſpeke in Englonde. Two lettres may they thā haue in theyr a.b.c. That is to ſay. y. ⁊. ȝ. ẏ which are called thorn ⁊ ȝowe.

[illegible]

BRIT. MUSEUM

Of the yles and of the meruayllous people & dyuerſe beſtes. ca.xlvii.

And ſythen I haue deuyſed before of the holy londe and countrees there about and many wayes thyder / and to mount Synay to Babylon and other dyuers places of ẏ whiche I haue ſpoken. Now I wyl telle & ſpeke of yles and of dyuerſe beſtes & dyuerſe folke / for in thoſe coūtrees is many dyuerſe folke & countrees ẏ are departed by ẏ foure flodes ẏ come out of paradyſe terreſtre / for Meſopotany & ẏ kyngedom of Caldee & araby are bytwene two flodes Tygre & eufrace / & the kyngedome of Medy & Perſe are bytwene two flodes Tygre & Nyle / & the kȳgedome of Surrey & Paleſtyne & Fenyce are bytwene Eufraſe & the ſee medyteran it is of length frō Maroche on the ſee of Spayne vnto the grete ſee / and ſoo laſteth it beyonde Conſtantynople iiii.M. & xl. myle of Lōbardy & to the Ocean ſee in Ynde is the kyngedom of Sychem ẏ is all cloſed amonge hylles. And bynethe Sychem is ẏ lande of Amozonen wherin dwell none but women.

FA

T

The firſt,c
Haw

The ſecon

of a

Gathered by long practic
delight of noble mindes
in things per
By S

LONDON:
Printed by *Thomas Harper*, for *Iohn Hariſon*. 1633.

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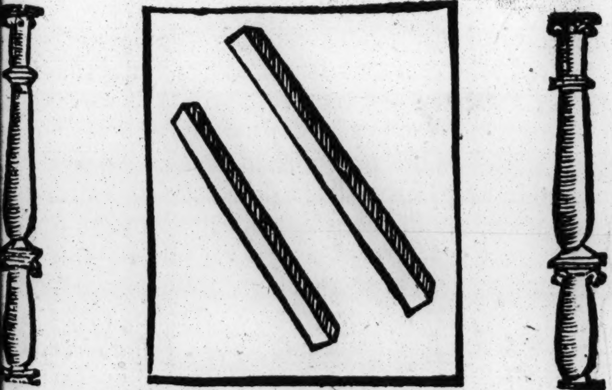

Vpon a tyme Gold went to ſyluer and ſayde. Be mery brodyr / for we twayne bere the pryce amonge all othir metallys. And if we were coniopned togider we ſhulde be of greate ſublymyte and worſhype. Wherto Syluer gaue this nſwere and ſayde. Broder thowe ſpekiſt charitably. ut I conſydre wele that thy colowre is reede and myn s whyte. Alſo I remembre that thow arte of grete reputacyon and incomparable valowre. Wherfor I trow Verely that lyke as we be deuydid and cōtrary in pryce and in valowre / ſo ſhall we be deuydid in owre wyllys. It is bettyr therfore for vs not to begynne coniunccyon han aftyrwarde to make ſeparacyon and to withdraw vs frome the thinge that is begon / and alſo ſyluer ſayd heſe wordis.

No wyſdom it is for any man to aplye.
To compare with his bettyr / nor to ſteppe to hye

OBEDIENCE
Or
ECCLESIASTIcall Vnion.

18

Treatiſed by *William Wilkes* Doctor
in Theologie, and one of his Maieſties
Chaplaines in ordinarie.

Artaxerxes to *Eſdras.*

> Let all thoſe that ſhall tranſgreſſe the lawe of God and the King be diligently puniſhed, either with death or other puniſhment, either with penaltie of money, or baniſhment.

AT LONDON
Imprinted by *G. Elde* for *Roger Iackſon*, and are to be ſold at
his ſhop in Fleet-ſtreet, neere the Conduict.
Anno Dom. 1605.

As it is wryten Ecclesi.viii. He chargith him ſelf with an importable burdon/ that ioynythe hym ſelf to his bettyr / and alſo hit is wryttyn in that ſame place. Be thowe no felowe to hym that is rycher than thowe. wherfore the philoſofre ſayth. The poreman periſſhith whan he begynnyth to ſtryue with the ryche man/as Iſope ſhewith in a fable and ſaith that the gote/the ſhepe and the aſſe vppon a tyme made a confederacye with the lyon and compenyed withe hym to goo an huntynge togyder/as felows and neybowris / and all they togider toke an harte. But whan they ſhulde deuyde it/the lyon ſpake and ſayde. I ſhall be eyre of the firſt parte. For I am grettiſt of worſhyppe here/and the firſt choyce ſhall yelde me the ſecounde parte/ and yͤ grettiſt labowre ſhall gyue me the thyrd parte. And but if I haue the forth parte I ſhall breke the conuenaunte of concorde/and with theſe wordys he began to gryne with his teth/and ſmote the grownde with his tayle/ ſo ſoore that all they for fere rane awaye / and lefte all the hoole harte to the lyon. Wherby it apperithe that a man owith to be ware to aſſocyate hym ſelf with his bettyrs/for he ſhall euyr be put to the worſe parte/as it is ſayde in a commune prouerbe. I counſell not ſeruauntis to ete Cheryes with ther bettyrs. For they wyl haue the Rype/and leue them the harde/ & therfore ſaith Iſope. By this exemple it is ſhewyd that it is not good for the weke to be ioyned to the myghty/for he wyl not at all tymes be faithfull vnto hym.

¶ Of Syluer and Iryn.
Dialogo.xxi.

THE

WORKS

OF

Mr Abraham Cowley.

Conſiſting of

Thoſe which were formerly Printed:

AND

Thoſe which he Deſign'd for the Preſs,

Now publiſhed out of the Authors

ORIGINAL COPIES.

The Seventh Edition.

LONDON,

Printed by *J. M.* for *Henry Herringman,* at the Sign of the
Blue Anchor in the Lower Walk of the
New Exchange. 1681.

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wlyss — 0 - 5 - 0
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Chamber passe 0 - 10 -
Ayres poem · 0 · 7 -
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lower Imperfect
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To mr hoole
18 Reams pott pap
6 Reams Crown

THE
WORKS
OF
Mr Abraham Cowley.

Conſiſting of

Thoſe which were formerly Printed:

AND

Thoſe which he Deſign'd for the Preſs:

Now publiſhed out of the Authors

ORIGINAL COPIES.

The Eighth Edition.

LONDON:

Printed by *J. M.* for *Henry Herringman*, and are to be ſold
by *Charles Harper* at the Flower-de-luce over againſt S. *Dunſtan*'s
Church in *Fleetſtreet*, and *Abel Swalle* at the Unicorn at the
Weſt End of S. *Paul*'s. 1684.

LATHAMS
NEW AND SECOND
Booke of FALCONRY;

concerning the ordering and training
vp of all ſuch HAWKES as was omitted
or left vnmentioned in his printed Booke of the
HAGGARD FALCON and GERFALCON,
namely, the *Goſhawke* and *Taſſell*, with the *Sparhawke*,
the *Lanner* and *Lanneret*, as they are diuided in their
generation: the *Hobby* and *Marlyn* in their kindes:
Teaching approued Medicines for all ſuch
infirmities and diſeaſes as are incident to them.

¶ *Publiſhed for the delight of Noble mindes, and*
inſtruction of yong *Falconers* in all things pertaining to this Art.

MUSEU

AT LONDON
Printed by *I. B.* for *Roger Iackſon*, and are to bee ſold
at his ſhop neere Fleet Conduit. 1618.

A BROTHERLY PERSWASION TO VNITIE, AND VNIFORMITIE IN IVDGEMENT AND PRACTISE TOVCHING THE RECEIVED and present Ecclesiasticall gouernment, and the authorised *rites and ceremonies of the Church of England.*

VVritten by *Thomas Sparke* Doctor in Diuinitie.

And seene, allowed, and commended by publike *authoritie to be printed.*

[illegible]

If it be possible [illegible]

1. Cor. 11.16.

If any lust to be contentious, [illegible] *the Churches of God.*

LONDON.

Printed by *Nicholas Okes* for *Roger Iackson*, and are to be sold at his shop in Fleet-street neere to the great Conduit. 1607.

MARCI TVLLII

CICERONIS EPISTOLAE AD FAMILIARES.

A Dionyſio Lambino Monſtroliensi ex codicibus manuſcriptis emendata.

Eiuſdem D. Lambini annotationes, & emendationum rationes.

ITEM PAVLI MANVTII Annotationes breuiſſimæ in Margine adſcriptæ.

Gregorie 1s 9 Holman

LONDINI
Excudebat Robertus Robinſonus.
Cum Priuilegio Regiæ Maieſtatis.
1591

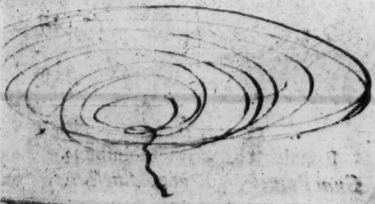
HONI SOIT QVI MAL Y PENSE

this is Grigorie Holmans
booke beare witnes John
conradus and william
conradus and Richard
Staper and Rowland
Staper ~ ~
1596 ~ ~

Thomas

e be to be embraced because it
pleasure then virtue doth sometym
wth profitt

und sit colenda quoniam effui
tun
ptatem interdum repugni
itari.



Bathſhebaes INSTRVCTIONS to her Sonne *LEMVEL*:

Containing a fruitfull and plaine *Expoſition of the laſt Chapter of the* PROVERBS.

Deſcribing the duties of a Great-man,
AND
The vertues of a Gracious Woman.

Penned by a godly and learned man,
now with God. Mr Cleaver

Peruſed, and publiſhed for the vſe of Gods Church,
By { Iohn Dod,
AND
William Hinde.

Printed at London by *Iohn Beale*, for *Roger Iack*
and are to be ſold at [illegible] ſhop neere the great
Cunduit in Flee[illegible] 1614.

BATT upon BATT.

A
POEM

UPON
he PARTS, PATIENCE, and PAINS,
OF
Barthol. Kempſter,

Clerk, Poet, Cutler, of *Holy-Rood*-Pariſh in *Southampton.*

By a Perſon of Quality.

To which is annexed the VISION,
herein is deſcribed *Batt*'s Perſon and Ingenuity; with an Account of the Ancient and Preſent State and Glory of *Southampton.*

By the ſame AUTHOR.

Dedicated to the Gentry of *Hampſhire*,
For their Diverſion:
But more eſpecially to the Inhabitants of *Southampton.*

LONDON:
inted for *Bevis* of *Southampton*, and *Aſpacarade* the Gyant.
1680.

THE

PRINTE

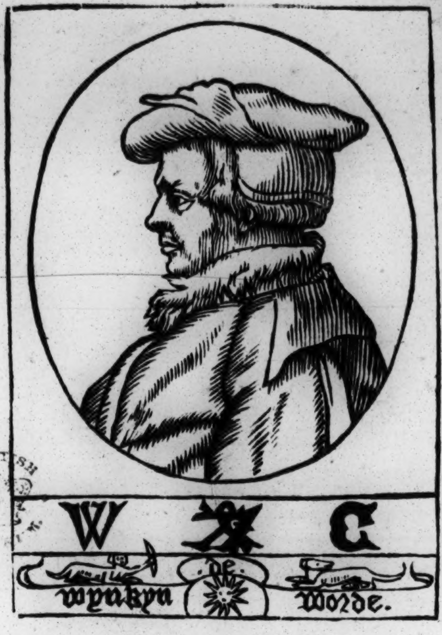
To the general READER, Greeting;

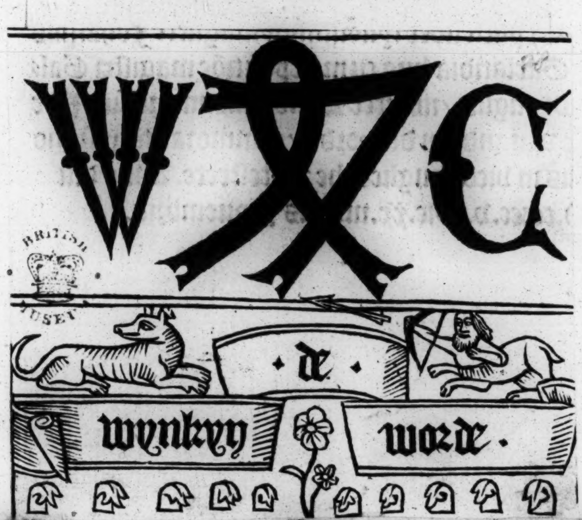
But more eſpecially the CLERKS of Pariſh-Chur
throughout the Kingdom of *England*, Dominion of *Wale*
and Town of *Barwick* upon *Tweed*.

FOR your better underſtanding the Occaſion of Author's writing this enſuing Poem, I muſt you, That Rhyming Batt *(like the Bell-men of Town at* Chriſtmas*) made ſome Heroick Stanz upon the Author; who, in requital and gratitude, co poſed theſe following Verſes.*

T. A

BA


W
C
de
wynkyn
worde.


W
C
de
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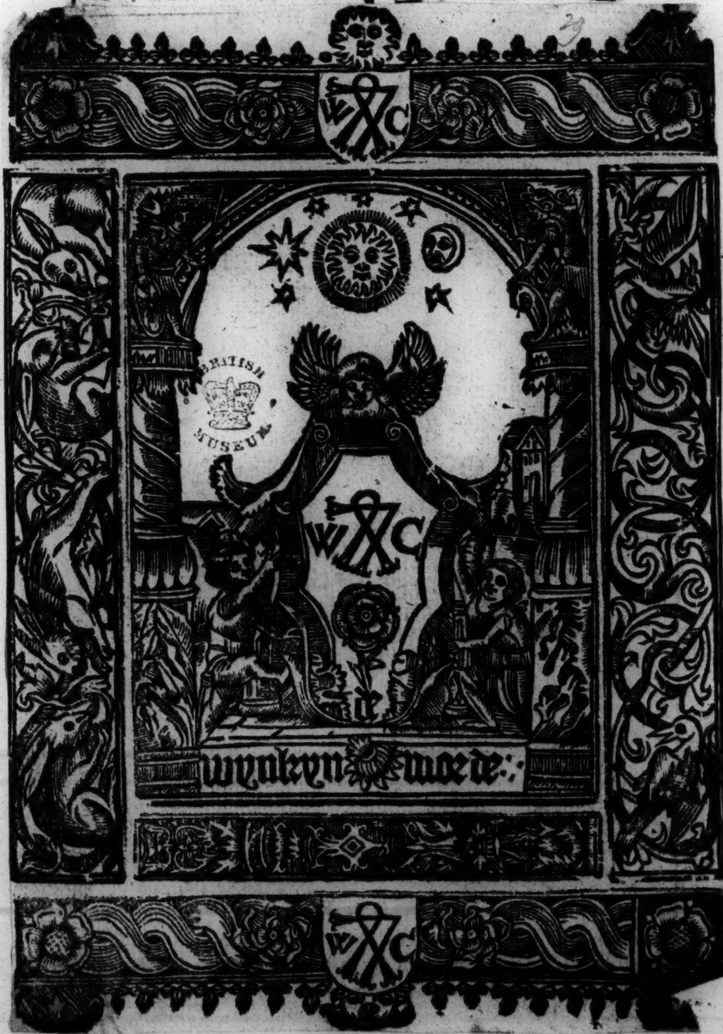
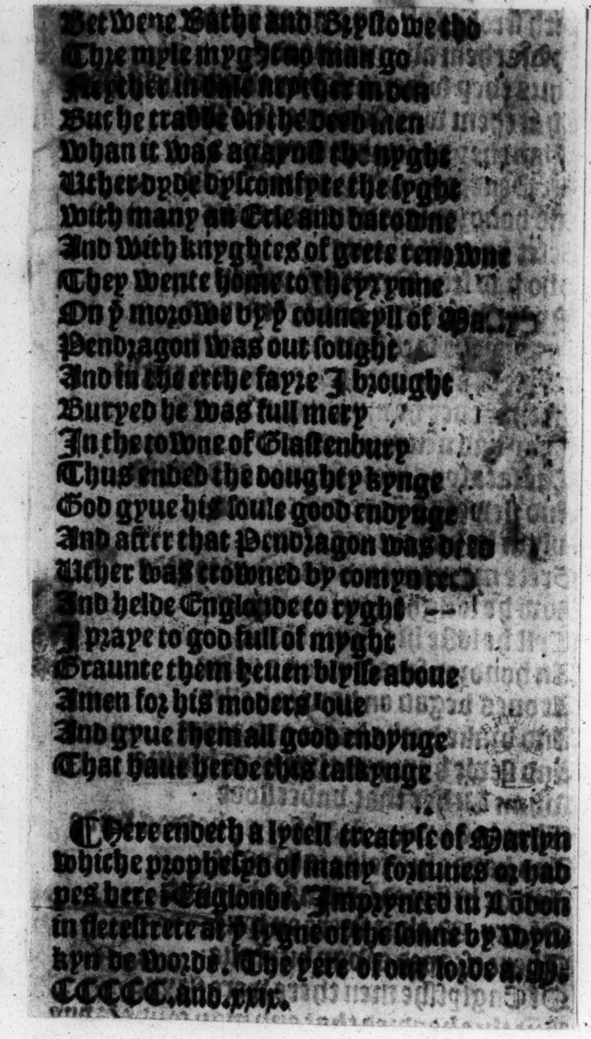
worde.


W C
W C
de
wynkyn
worde
W C

with ſtrokes yll and dentes harde
Droue them all ayenwarde
Thus they were chaſed by twene them [illegible]
That them was neuer yerſt ſo wo
Whan they no ferther myght
On Pendragon they gan to fyght
And hondred ſaraſyns in a route
Beſet hym all aboute
Who had ſene Pendragon than
Myght haue ſene a doughty man
Agayne the ſaraſyns for to fyght
Whyle that he had his lymmes a ryght
All that euer he myght areche
They had neuer other leche
The ſaraſyns were ſtronge and grym
And ſlewe his ſtede vnder hym
Whan he had loſt his ſtede
Grete meruayle it is in bokes to rede
How he fought ⁊ on fote ſtede
Tyll he loſte his herte blode
An hondred ſaraſyns on a rowe
At ones began on hym to hewe
And brake bothe backe and arme
And ſlewe hym and that was harme
Whan Uther that vnderſtode
That his broder was ſlayne he was wode
And badde his folke faſt fyght
And he beſtyred hym as a knyght
Of .xxx. M. that were on lyue
There eſcaped away but fyue
Of Englyſſhe men there were ſlayne

30



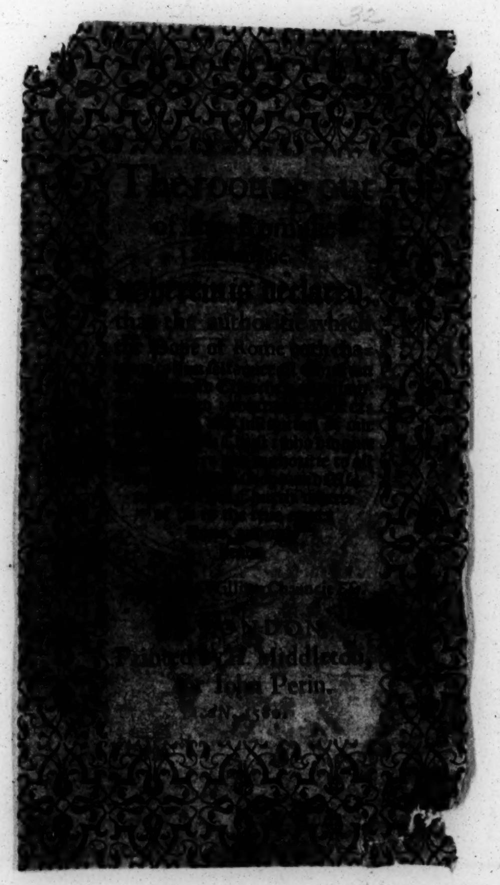
Bet were Bathe and Bryſtowe tho
Thre myle myght no man go
Neyther in vale neyther in den
But he trade on the deed men
Whan it was agaynſt the nyght
Uther dyde dyſcomfyte the ſyght
With many an Erle and barowne
And with knyghtes of grete renowne
They wente home to theyr ynne
On ẏ morowe by ẏ councyll of Marlyn
Pendragon was out ſoughte
And in the erthe fayre I broughte
Buryed he was full mery
In the towne of Glaſtenbury
Thus ended the doughty kynge
God gyue his ſoule good endynge
And after that Pendragon was deed
Uther was crowned by comyn reed
And helde Englonde to ryght
I praye to god full of myght
Graunte them heuen blyſſe aboue
Amen for his moders loue
And gyue them all good endynge
That haue herde this talkynge

¶ Here endeth a lytell treatyſe of Marlyn
whiche propheſyed of many fortunes or hap
pes here ī Englonde. Imprynted in Lōdon
in fletestrete at ẏ ſygne of the ſonne by wyn
kyn de worde. The yere of our lorde. M.
CCCCC. and. xxix.

31.

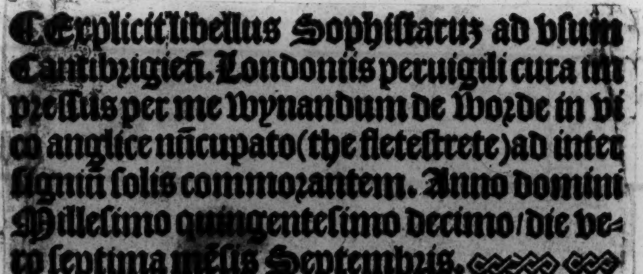
Transferred to the Dept.
of Printed Books
25 June, 1889.

32



The rooting out
of the Romishe
[illegible]
Wherein is declared,
that the authoritie which
the Pope of Rome doth cha-
[illegible]
LONDON
Printed by H. Middleton,
for John Perin.
An. 1580.

33



¶ Explicit libellus Sophiſtaruꝫ ad uſum
Cantibrigieñ. Londoniis peruigili cura im
preſſus per me Wynandum de Worde in vi
co anglice nūcupato (the fleteſtrete) ad inter
ſigniū ſolis commorantem. Anno domini
Milleſimo quingenteſimo decimo/ die ve
ro ſeptima mēſis Septembris.

To the Right Honorable Sir VVilliam Cycill Knight

Baron of Burleigh, Lord high Treſurer of Englande, Maſter of her Maieſties Wards and Liueries, Knight of the moſt honorable order of the Garter, and of her heighneſſe moſt honorable Priuie Counſel.

Being (Right Honorable) no leſſe then the reſt of my deere friends, full fraught with the feruent and duetifull zeale, wherein the whole progenie of vs are, & ſhalbe euerlaſtingly bound vnto your good L. diuerſe wiſe: namely, for the ſyncere Iuſtice and pittie, or rather piety, ſo charitably extended in our late extreame & moſt iniurious vexation. Sounding in equitie the depth of the monſtrous and deteſtable driftes and deuiſes of thoſe notorious, lewde & wicked practiſers againſt vs, who ſought *Quaq; iniuria*, to ſtrippe vs out of whatſoeuer we poſſeſſed, without any colour almoſt, of matter or cauſe: but onely preſuming and truſting to the packing and corruption of the time, and of our innocencie and inſufficiencie to withſtand their aſſaultes. It were a treble tragedie to declare euery circumſtance: and needeleſſe, the matter being wholly handled ſo ſundrie times before your L. that your Lordſhip no doubt remembreth it: and of vs, who haue all their trecherie in records exemplified, can neuert be forgotten: How wickedly they ſtale away (as they thought) all our euidences, and thereupon by what ſiniſter meanes they wrought her Maieſtie a title: howe cunningly or rather cozeningly they conueyed it againe from her Heighneſſe for three ſcore and ten pounds of money, which coſt my friends almoſt 3000. li. neere 40. yeares paſt: How they alſo altered the tenure from *Capite* to *Socage*, and what vile corruption, notable packing, craftie confederacies, wicked ſubornations, vnconſcionable wreſtings, ſubtill ſhiftings, indirect proſecutions, and vnchriſtianlike dealings they vſed and practiſed, againſt vs poore ſoules euerie way vnable, had not the right of the cauſe found grace before your H. chiefly and other honorable perſonages & good Iudges and Iuſtices of this land, euen to the glory & praiſe of Almightie God in the eye of the world. The continuall remembrance whereof neuer ceaſing: yea rather dayly encreaſing, hath pricked me forth, perhaps (as it may be thought) ſomwhat ouer boldly, al things in equall ballance conſidered, (though of two extremities, I haue rather ſorted to hazard the ridiculous diſdaine of preſumption, then the moſt heinous reproch of an vngratefull minde:) euen to preſent your Honour heere at this time with a *Iewel*, not wrought of Minerals, or ſet with ſtately ſtones, or brought home from beyond the ſeas by ſundry our countrie men, in their venterous and worthy voyages lately performed. But a *Mathematicall Iewel*, of no ſmall vertue and efficacie, to furniſh the willing wits of this our age for the like enterpriſes. Containing in ſum, *A reduction of the Arts Mathematicke tending thereunto, and to diuerſe other good vſes, from that deepe difficultie, wherewith hitherto they haue bene ſequeſtred and cloſed vp as it were in ſeuerall, onely to the learnedeſt ſort: vnto an eaſie, methodious, plaine, and practique diſcipline, lying wide open vnto euerie ingenious practiſer*, whenſe I preſume, many ſinguler inuentions, and notable commodities in time ſhall enſue and ſpring, yea a number yet vnthought of, euen from the common ſort of handie craftes men and trauailers. The which making it no better then it ſhall I hope proue, I moſt humblie craue of your H. to accept at his hands, who thinketh himſelſe in no leſſe good caſe then the happieſt, in that it hath pleaſed God to grant him but this poore meanes, whereby he may attaine to ſhew ſome leaſt ſparke of the vnquenchable fire of his loyal and dutifull zeale towards your H. Humblie ingrating that by your L. good fauour and protection, this little maſſe may be garded and freed from detraction, and the rather borne withall in any eſcape or want, of that others now can or hereafter by gather heereof may ſupplie better, or enlarge. And thus, as moſt bounden in duetie, reddie in ſeruice, and dayly in prayer, vnto Almightie God to be your Honours good guide and fortreſſe both in this life and the life to come, reſt moſt humble at your H. commaund.

John Blagraue.

The Author to the curteous Reader.

IT is ſtrange (gentle Reader) to ſpeake of the breuitie, methode, plainneſſe and facillitie, whereby this *Iewel* performeth all and that with the vttermoſt, which I haue in my title auouched, yea & to be admired, that one onely & ſo ſingle an inſtrument ſhould performe ſo infinite a number of concluſions, more then I thinke I ſhall euer haue time to write, and thoſe no baſe ſtuffe inuented to fill vp a volume as in other bookes are many thruſt in to ſmall purpoſe. Wherefore be not ſparing of a little paines at the firſt entrance to vnderſtand the particularities of your *Iewel* though it ſeeme a little harde, and aſſure your ſelfe being once entred, that neuer inſtrument was more eaſie and pleaſant: the 2. booke eſpecially the ſecond part will, I preſume, ſufficiently inſtruct you. I haue beſides here following ſet an Index or Table directing to the expoſition of any harde terme chancing in the way. Neuer giue ouer at the firſt reading though any thing ſeeme hard rather aske a little helpe. And if yee deſire to be excellent perfite in your inſtrument, abridge my whole worke, and you ſhall finde it will ſtand you in more ſteede then 20. times reading, I haue alwayes done ſo with any booke I liked of. I craue nothing for my part but that ye will lightly paſſe ouer euery eſcape of mine and the Printers, which I doubt wil fal out in ouer many places (the coppy in truth being brought vnto him very defuſe and enterlined) though none I hope ſo great to alter the ſenſe of the matter, which I could not helpe, by reaſon I haue bene wonderfully letted as is too too wel knowne to the world, for theſe *6.* or *7.* yeares togither in the behalfe of my friends, who were monſtrouſly troubled for no leſſe then their whole liuings & poſſeſſions, wherein my part alſo ſomwhat lay, by certaine promooting mates or to terme them more aptly concealed knaues, who after that ſome of them had (as they thought) filcht away all our euidences, though by the great prouidence of God the chiefeſt were ſtrangly preſerued, then was there no ſubtill, indirect or corrupt dealing to be imagined but they practiſed it againſt vs: For, ioyning with a famous lewde pettifogger they got by his meanes commiſſions out, and offices found vpon ſtelth at pleaſure to entitle the Queene thereto as concealed lands, whereby they had it vnder the broad ſeale before we heard any inckling of it, and came vpon vs with a write of Intruſion, to farther which action, and others after that: they fell to ſuch packing, ſhifting, ſuborning wreſting ſeducing & ſuch diabolical practiſes & that ſo hardly followed it, that the world was a great whiles *Aequidubium* of our ſucceſſe. It is a world to ſpeak of al their wicked drifts, which bicauſe it would be but a glaſſe, wherein vile people of like diſpoſition might ſee the whole commō welth of villanous trechery, I here omit, togither with their names: and the rather I do it, for that in conſcience I thinke they would reioyce and glory to bee in print though for egregious knauerie, euen like that lewd fellow that ſet *Dianaes* temple on fire to get him a laſting nâme. And yet one of their aunceſtors in the booke of monuments is in print alredie looking through a Pillorie which I cannot helpe. Wherfore (curteous Reader if any thing be amiſſe blame thoſe caterpillers of the common welth, thoſe vnconſcionable hunters of mens titles, thoſe wicked *Hamons*, being ſuch, of whom it may rightly be ſaid, *Qui nunc in terra, viuunt hic quaſi viuerra, Cuniculos vellens pauperes de limine pellens*, who hindred my trauailes, & brought me dayly out of courſe with my determinations: ſo that commonly at the ende of euery Terme I was with *Penelope* newly to begin againe my webbe. And for one two yeares togither could ſcarce intende to looke on booke, by meanes whereof my minde alwayes being troubled, and partly by meanes of my young yeares, then wanting iudgement when I wrote the firſt coppy of ſome part of this work, I know I haue harſhly written ſome things therin, wel neare vnto the middle of the third booke, which to this day being aboue 7. yeares betweene, leiſure would neuer allow my riper yeares fully to tranlace to my minde, and therfore you muſt vſe a little the more induſtrie to vnderſtand it. For ſince our *6.* yeares turmoile in law ended, I haue bene ſo greatly called away with other needfull affaires, and ſo much applied for meaſuring of land, platting ſerueying and ſuch like, that time hath bene ſhorter with me then before. Beſides that I was forced to cut al the prints my ſelfe to my great paines and let of time, that had it not beene for the importunacie of ſundrie Gent. my friends who perceiued the ſinguler commoditie of the inſtrument, that were deſirous to haue me publiſh it with ſpeede, leaſt time ſhould by ſome meanes haue ſet it quite aſide, I would either haue had ſufficient time to haue fined it, and new written the coppie, or ſtaide it ſtill in my ſtudie, but being as it is, I muſt requeſt euery man to take in good part ſome part of my ill hap, promiſing to make amends with a little more diligence in my next ſixe bookes of the *Iewel*, which I purpoſe with as much ſpeede as I can after theſe to publiſh. And thus wiſhing my ſelfe preſent at euery doubt with my hartie good will farewell this 20. of Ianuarie 1584.

The

Gosbell of Dystavs
de Worde
STC 12091?

¶ The contynuacyon of the Journey of frydaye made by dame Gonbarde the face.

Whan it came vpon the frydaye at the houre accuſtomed / and that yͤ olde matrones & neyghboures of all ſortes were there arryued and comen / before that dame Gonbarde yͤ face was comen for to procede in her ſyege / they began for to deuyſe amongeſt them of the good chere yͤ they [illegible] yͤ nyght before after my departynge / wherby I knewe [illegible] how they hadde done / therfore [illegible]

z ante e.

anglice ialouſye of a mans wyffe f.p.
zelotopo as, dicitur ſuſpitionem adulterij habere de vxore.
zelotopus pi. eſt homo qui nimiam ſuſpectionem hꝫ de vxore. anglice Jalouſy. m.ſ
zelus li. qñq3 dicitur amor vel feruor in bono. vel dicitur inuidia m.ſ
zenocithienſis fuit philozophus m.ſ
zephirus grece florens latine cuius flatu gramina et flores viuificantur. idem q3 fauonius ventus. ãgli. the ſouth wynde. m.ſ
zeta te. id eſt camera ſecreta / vel thalamꝰ vel conclauis vnde dicitur fecit f.p
zetas hyemalis. id eſt domos / vel cameras hyemales q̃s calidas facit aqua ſubducta. anglice a ſtewe or hote hous.
zeta. n. g. et indecli. eſt littera greca. Vñ.
zetam feminiꝫ cameram dic eſſe vocatam
Eſt neutrum zeta cum ſit tibi littera greca
Eſt thalamꝰ zeta ſic thoma paſſio mõſtrat
zeugma me. eſt figura cum plures ſenſus vno connectuntur verbo f.p
zezabel. interpretatur fluxus ſanguinis vel fluens ſanguinem.
zethus. fuit filius iouis frater anphionis regis thebani. m.ſ.

z ante i.

zima grece fermẽtũ latiẽ. leuayne / or ſour doughe. vel pctũ / vel locus ſecretus n.p
zimatus a / um. idem eſt. i. ſecretus o.ſ
zinfala le. i. parua muſca. i. culex f.p.
zitaliciũ cij. i. canopeũ ad ipas arcẽdas. n.ſ
zinziber eris. penul. cor. eſt quedam ſpecies. anglice gynger n.t.
zinziberum ri. idem eſt n.ſ
zio eſt quedam menſis. i. maius. interpretatur dictio vel oliua.
zirbus bi. the ars gut. m.ſ.
zius zij. idem q3 zio. m.ſ.
zizania e. eſt quedam herba peruerſa. et ponitur qñq3 zizania pro ſorde omnium ſegetum. anglice drauke or dernell
zizanium nij. nomen etheroclitum. Et hec zizanie arũ. vel hec zizania orum. Verſus.
Eſt zizania ſunt zizania plura nec3.
ziza zizi. interp[illegible] horribus / vel terribilis

z ante o & u.

zoa vel zodia grece animal latiẽ. vel ſignũ vel vita
zobeth. i. pauidus vel viuax.
zochiaſichen. i. vita et anima.
zodia grece latine aialia vel ſigna circulus vel ſignifer q3 in ea ſũt. xij. ſigna noib9 aialiũ nũcupata: q3 ſol intrans illas ꝓprietates aialiũ ſortit. vel q3 ſtelle i ſignis et figuris aialiũ ſũt diſpoſite. vnde zodiacus a / um, id eſt ad zodiacum pertinens
zodiacum ci. et zodiacus ci. eſt circulus ſignorum. xij. in celo. qui dicit ſignifer.
Iſta ſũt noia. xij. ſignorũ zodiac. ſ. Aries / Taurus Gemini Cancer Leo / Virgo. Libra. Scorpius Sagittarius Capricornus Aquarius et piſces. et dr̃ ſolẽ intrare arietẽ. xv. kalen. aprilis. Vnde.
zodiacũ ſigna totum claudunt duodena
zodomita te. eſt contra naturam peccans vel aliquis de zodome cõ.p.
zodoma e. eſt nomen ciuitatis f.p.
zographos. i. pictor animalium
zoma atis. i. veſtimentum n.t.
zona. i. cingulũ. et proprie latum. vñ & a zona dr̃ lata portio terre frigida. vel calida & vel temperata ex propinquitate vel remotione ſolis. anglice a gyrdell f.p
zonarius a / um. perti. ad zonas vel faciẽs zonas o.ſ
zonella le. diminu. a lytell gyrdell f.p
zonifragium. i. fractio zone n.ſ.
zonuco as. to truſſe or gyrde
zonula le. i. zonella f.p.
zorobabel. apud hebreos ex tribus nominibus integris traditur eſſe compoſitum.
zoe. i. iſte
zo. i. magiſter. babel proprie babiloniã ſonat. et efficitur nomẽ zorobabel. id eſt iſte magiſter babilonie.
zoroaſtes. fuit rex qui artem magicam inuenit m.p
zoroaſtrum. i. ſtella parua n.ſ
zoticus a / um. i. vitalis o.ſ.
zozimus a / um. i. viuax vel inuidus o.ſ

z ante u

zucara e. q̃dã ſpecies. anglice ſuger. f.p.

¶ Finis.

¶ Adeſt ſtudioſiſſimi lectores opuſculi finis: q̃d nõ minus preceptoribus (vt vocabulorum ſignificationes memorie cõmendent) q̃3 ſcholaſticis: ceteriſq3 ſtudioſis eas ignorantibus conducet: omnium enim vocabulorum ſignificationes que in Catholicon / Breuiloquo / Cornucopia / Gẽma vocabulorũ: aut Medulla grãmatice ponuntur continet. Quum igitur ſũma diligẽtia ſit collectũ / vigilantiq3 ſtudio correctũ. vt magis in lucem prodire [illegible] veris ſtudioſis / comparandum eſſe conſtat. Impreſſum Londoñ. per Wynandum de worde. Commorantem in vico nuncupato Fleteſtrete: ſub interſignio ſolis [illegible] incarnationis Dominice. M. ccccc. ix. die vero prima menſis Decembris.

ẽia/vel ſicca comeſtio/vel abſtinentia ci=
f.p.
borum humentium.
Xenofag⁹ a/um.pe.cor.i.ſicca comedēs .
Xerofagus gi.componitur a xeron vel xe
ros ꝙ eſt ſiccū ⁊ fragos ꝙ eſt cōedere.m.ſ
Xerolibia bie.vel xerolibies .i. ſicca libia/
f.p.
quedam regio affrice.
Xerolophus.penul.cor.i.ſiccus ſeruus ſer
uitur igneus vel igneus componit᷑ a xeros
ꝙ eſt ſiccus:⁊ lophos:ꝙ eſt ſeruus.
Xeromirum ri.componitur a xeron:⁊ mi=
rum ꝙ eſt vnguentum.i.ſiccum vnguentū
n.ſ.
quaſi manibus factum
Xeron vel xeros.i.ſiccum.⁊ acuitur in fine
Eſt zeron ſiccum.ꝙ probat xerofagus.
Xeropellina ne.dicitur pellis vel veſtis pre
f.p.
cioſa ⁊ detrita.i.antiqua pellis.
Xeropellinus a/um.i.vetus/precioſus/ de
tritus/ſiccus.vnde Juuenalis.Et xeropol
linas veſtes donauerat illi . Et cōponitur
o.ſ.
a xeron ⁊ pellis.
m.ſ.
Xerſes.fuit rex perſarum.

X ante i.

Xilobalſamum.i.lignū/vel cortex/vel li=
n.ſ.
quor emanans de ligno balſami.
Xilocaſia ſie.i.lignum caſſie.⁊ debet ſcribi
f.p.
per vnum ſ.
Xilofagus a/um.pe.cor.i.lignū comedens
Et componitur a xilon ꝙ eſt lignum:⁊ fa=
o.ſ.
gin ꝙ eſt comedere. vnde.
Xilofagus gi.i.vermis ligneus.
Xilon grece:lignum latine.
Xirobalſamum.i.carpobalſamum. n.ſ.
Xirofagium gij.a drye feeſt n.ſ.
Xirofugus ga.⁊ xirofagus a/um.idē ſūt.i.
qui/vel que/vel quod fructus comedat.
Xiromitrum tri.i.fructus myrre/vel aro=
ma mixtura myrre.vnde mortuorum cor=
pora condiuntur ne putreſcant . dictum a
xiros ꝙ eſt fructum:⁊ myrrum ri. n.ſ.
Xiros grece:fructus latine.

X ante p.

Xpriſtianitas atiſ.āglice cryſtendome.f.t.
o.ſ.
Xpriſtianus a/um.pri.
Xpriſticola le.qui vel que colit xp̄m. c.p
Xpriſtus.dicit᷑ quaſi criſmate vnctus.xp̄s
eſt nomen dignitatis. Jeſus eſt proprium
vocabulum ſaluatoris.Xp̄s debet ſcribi ꝑ
per x/⁊ per c/⁊ habet pluralem numerum
vt ꝑo. Nolite tangere xpriſtos meos.id eſt
m.ſ.
preſbyteros.

y/et J/adinuicem preſcribuntur. Quia y/
non eſt littera latina.

zaberna ne.eſt locus vel archa vbi veſtes
vel libri/vel aliud conſimile reponitur. an
f.p.
glice.an arke.
zabulon.fuit filius lye ⁊ iacob interpreta=
tur habitaculum ſimilitudinis:vel ſm ali=
quos dicit᷑ fluuius hele.vel fluxus ſangui=
nis/vel inter tabernaculum eorum/vel ir=
ritamētum eorū vel fluxus noctis:quia flu
it de celo in infernum.et hinc concordat ꝙ
dr̄ dyabolus quaſi dorſum fluens.
zabulus li.dicitur cōtrarius/vel tra[illegible]
m.ſ.
ſor ipſe dyabolus.vnde
zabulinus a/um.i.dyabolicus. o.ſ.
zabuligena ne.i.zabulo genitus vel geni=
c.p
ta.cor.bo.⁊ ge.
zacharias rie.nomen ꝓpriū interpretatur
iuſtus ⁊ iuſtificatus:et eſt ſirum nomē non
hebreū vel interpretat᷑ memoria dn̄i.m.p
zadalum.interpretatur infirmus. n.ſ.
zalacia cie.i.gemma. f.p.
zalata te.i.grando.anglice an hayle ſtone
corri.mediam. f.p. V⁹.
Grādines eſt zalata:zelatio ſit tibi gēma.
zambri.interpre.laceſſus / vel amaricans
zanna eſt genus monſtri:⁊ quāqꝫ ponitur ꝓ
fraude/vel pro qualibet deceptione.
zanon.i.gemma.
zaro.interpretatur oriens.
zaroes.nomen proprium.

Z ante e.

zeb.interpretatur lupus.
zebee.eſt hoſtia lupi.
zebedeus dei.proprium.fuit pater Jaco=
m.ſ.
bi.
zebub interpretat᷑ muſca.inde belzebub.i.
deus muſcarum.
zelans tis.id eſt emulans/vel amare inui=
o.t
dens.pti.
zelor aris.⁊ zelo as.i.amare/inuidere emu
lari/vel ardere/vel ſequi per inuidiam/ſi=
ue per amorem. Cor/trix/⁊ tio.atus/ata /
d.p.
atum.
zeloſus a/um. o.ſ.
zelotes.dr̄ amator vel emulator.dictum a
zelus li.⁊ ipſe deus quāqꝫ dr̄ zelotes ꝓpter
zelum quem habet ad nos. vnde Exod.
Ego ſum dominus deus tuus fortis zelo=
tes.⁊ dicitur ſectator qui cum cruciatu mē
tis ſeruat vxoris caſtitatem.
zelotopa pe.eſt mulier que nimiam ſuſpe
ctionem habet de marito. et quandoqꝫ po
f.p
nitur pro adultera.
zelotopia pie.quādoqꝫ ponit᷑ pro inuidia.
ſed proprie dr̄ ſuſpicio de adulterio vxoris
et cruciatu mentis ſeruat eius caſtitatem.

37

for he was conuerted more euer ower lord ſchewyd gretly hys mercy whā he entreted for the deliuerawnce of hys appoſtyls ſeyng that many martyrs whyche neuer ſaw the gret myght of god as they ded wylfully whan they myght haue eſcappyd dyd put thē ſylff for cryſtys ſake i dawnger of dethe but ſyche was the puiſiō of god to thexaltyng of ower faythe Thys ſword was won of thē of the whyche thappoſtils ſpake of in the ſene whā they ſeyd maſſtre we haue here. ij. ſwerdys. ād ieſus awnſwered hyt ſufficethe. to ſygnifye that the temporal ſword was in the gwydance of beynt poter and the ſpiritual alſo but the tēporal ſword whych ſeruyt he for executiō corpal and mortal owyp the to be excerſyſed by the tēporal ād ſeculier prīces by thauctorite of iuſtice and not of cruelte ne vengeance. he ſchal periche wyth ſword after the ſētence of ieſus that he ſchal deſerue dethe. But helas how myſerable was the deptyng of ieſus and hys appoſtyls. what ys the tonge whych can expreſſe yower in ward ſorow whan yow dirſt not ſey farewel on to yower maſſtre but as diſmayed flede on ſondre ſom here ſō there how behys after ward yower cōſtancy was ſyche that yow feryd not to ſuffre dethe for cofeſſyng of hys name hyt myght ſo happyn that ſō off yow fledde on to the howſe wher ower lady arreſted accompanyed wythe other womē ⁊ in eſpeal hyt be ʒiectured of ſeynt iohñ theuangelyſt. whych was the yongmā that the iuys berenyt oe hys mātel by reaſon whereof he was al nakyd. whereof no marnel yf he were ſtrykē wythe a doloreus pang of ſorow ād ſchame. whych fledde fyrſt on to the howſe where ower ladye was for ſecowre ⁊ garmētys but whā he was there he could not ſpoke for the gret ſobbyng of hys hert but by and by after ower ladye knewe hyt was he ſche wyſt wel hyr bleſſyd ſon was takyn wherefore ſche ſayed now ys the propheſye fulfylled whyche ſayethe I ſchal ſtryke the ſchopherd and the ſchepe ſchalbe ſparkled on ſōdyr. and tornyng hyr to mary magdalene helas dere louer thy maſter whyche thow haſt ſo myche honowryd ys now takn ⁊ drawē toward hys dethe. how ſeyeſt thow iohñ ys hyt not ſoo Pardō me bleſſed maiſtres ſayed he yn ſyghyngh ⁊ greuus ſobbyng my horreur ys ſyche. but what tarye I here gyue me a veſtmēt ⁊ I wil retorne ād yow ſchal tary to hyt

37 and 44 are from

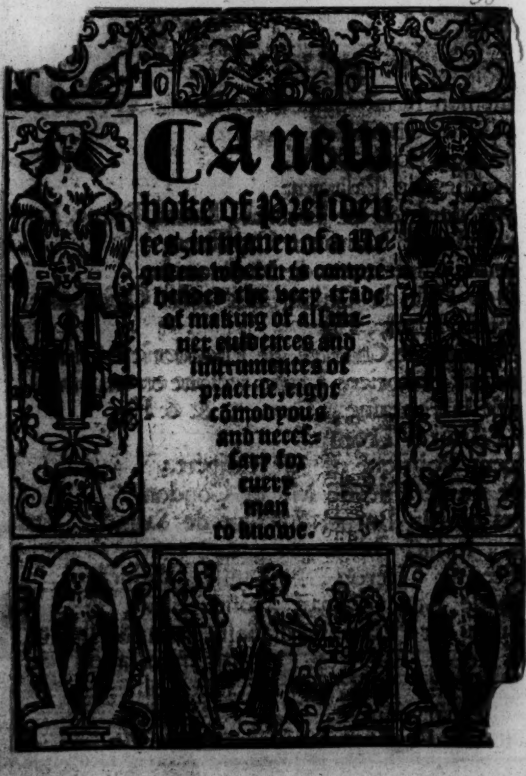
The paſſion of our lord [illegible]

[illegible] wythe the contemplatiōs.

Several leaves in Westminster Abbey Library. [illegible]

11.0G

38



¶ A new
boke of Preſiden-
tes in maner of a Re-
giſter wherin is compre-
hended the very trade
of making of all ma-
ner euidences and
inſtrumentes of
practiſe, right
cōmodyous
and neceſ-
ſary for
euery
man
to knowe.

39

DECLA-
MATIO IN LAUDEM
nobiliſſimæ artis
medicinæ.

A Declama-
cion in the prayſe and
cōmēdation of the moſt hygh
and excellent ſcience of Phiſyke/

made by the ryght famous clerke
doctour Eraſmus of Rother-
dam/and newly tranſla-
ted out of Latyn
into Eng-
lyſhe.

CVM PRIVILEGIO
REGALI.

The Por[illegible]
# of Hypocriſie, liuely [illegible] pictured in her colours: wh[illegible] may view the vglieſt and [illegible] digious monſter that Engl[illegible] hath bredde.

LVKE VI.

Why call ye me Lord, Lord, and do not the things [illegible]

APOC. III.

I know thy workes that thou art neither cold [illegible] would thou wereſt cold or hot. Therefore [illegible] warme, and neither cold nor hot, it [illegible] I will ſpue thee out of my mouth.

❀ Imprinted by Robert Robinſon,
for Iohn Dalderne. 1589.

for he was conuerted more euer ower lord ſchewyd gretly hys mercy whā he entreted for the deliuerawnce of hys appoſtyls ſeyng that many martyrs whyche neuer ſaw the gret myght of god as they ded wylfully whan they myght haue eſcappyd dyd put thē ſyllf for cryſtys ſake i dawnger of dethe but ſyche was the ꝓuiſiō of god to thexaltyng of ower faythe Thys ſword was won of thē of the whyche thappoſtils ſpake of in the ſene whā they ſeyd maiſtre we haue here .ij. ſwerdys. ād ieſus awnſwered hyt ſufficethe. to ſygnifye that the temporal ſword was in the gwydance of beynt poter and the ſpiritual alſo but the tēporal ſword whych ſeruyt he for executiō corpal and mortal owy the to be excerſyſed by the tēporal ād ſeculier prīces by thauctorite of iuſtice and not of cruelte ne vengeance. he ſchal periche wyth ſword after the ſētence of ieſus that he ſchal deſerue dethe. But helas how myſerable was the deptyng of ieſus and hys appoſtyls. what ys the tonge whych can expreſſe yower inward ſorow whan yow dirſt not ſey farewel on to yower maiſtre but as diſmayed flede on ſondre ſom here ſō there how behyt afterward yower cōſtancy was ſyche that yow feryd not to ſuffre dethe for cofeſſyng of hys name hyt myght ſo happyn that ſō off yow fledde on to the howſe wher ower lady arreſted accompanyed wythe other womē ⁊ in eſpeal hyt be ꝯiectured of ſeynt iohñ theuangelyſt. whych was the yongmā that the iuys berenyt oe hys mātel by reaſon whereof he was al nakyd. whereof no marnel yf he were ſtrykē wythe a doloreus pang of ſorow ād ſchame. whych fledde fyrſt on to the howſe where ower ladye was for ſecowre ⁊ garmētys but whā he was there he could not ſpoke for the gret ſobbyng of hys hert but by and by after ower ladye knewe hyt was he ſche wyſt wel hyr bleſſyd ſon was takyn wherefore ſche ſayed now ys the propheſye fulfylled whyche ſay.ethe I ſchal ſtryke the ſchopherd and the ſchepe ſchalbe ſparkled on ſōdyr. and tornyng hyr to mary magdalene helas dere louer thy maſter whyche thow haſt ſo myche honowryd ys now takn ⁊ drawē towerd hys dethe. how ſeyeſt thow iohñ ys hyt not ſoo Pardō me bleſſed maiſtres ſayed he yn ſyghyngh ⁊ greuus ſobbyng my horreur ys ſyche. but what tarye I here gyue me a veſtmēt ⁊ I wil retorne ād yow ſchal tary to hyt

¶ A new boke of Preſidentes, in maner of a Regiſter wherin is comprehended the very trade of making of al maner euidences and inſtrumentes of practiſe, right cōmodyous and neceſſary for euery man to knowe.

DECLAMATIO IN LAVDEM nobiliſſimæ artis medicinæ.

A Declamacion in the prayſe and cōmēdation of the moſt hygh and excellent ſcience of Phiſyke/

made by the ryght famous clerke doctour Eraſmus of Rotherdam/ and newly tranſlated out of Latyn into Engliſhe.

CVM PRIVILEGIO REGALI.

lyght hyther ſoeyd they to
erı rs of the creſſentys and
ys let hus ſewhyther hyt be
araduenture approche ſeyd
of yow me thynkyth hyt ys
e yes awnſwer yt an other
of yow we know hym by
yticus lokys ⁊ for diſday-
ared to thruſt the breuuyng
ys in hys bliſſyt viſage and
ps the ſcaldyng greſſe on
recieus bodye. O pyticus
er of god ys here the ſwet
ryſchyng whych yow gaue
wer bleſſyd chyld ys thys
lorye that he had at hys in=
in to theruſalē on palmys
ay truly he ys now fallyn
an other caſe how behyt
nalgre him for agaynſt hys
ys no tyng done ne no neceſ
or deſtine conſtreyned hym
ufre thys marnaileus indi=
tion but hys propre wyl. to
er hus owt of the bondage
nne by reaſon whereof we
in priſon and ſeruayge off
mortal enemye ād to thēd
that we ſchuld more be bo=
e to hys gudneſſe. for hus
li ys hyt that that ieſus goy
n thys maner bownden to=
hys bytter dethe. But let
a litle retourne to the blyſſid
llys. whyche ieſus ſayed
ys father wold ſend hym

at hys obeiſſance ſurmovnty the nombre of of .xij. thowſan legions. and in euery legion ys cōteyned the nombre of .vj. thowſād. vj. hōdred ſyxty ād. vj. whoſe puyſſance who can coniecture Certes hyt ys manyfeſt that yf the prouiſion and ſage ordinance of ieſus had not retrayhed thē they had in a moment of tyme for the honeur and recuerance whyche they owe to ieſus confowndyd thys vyle compaignie but they refreyned paiſibli tobey on to ther maiſtre: ⁊ for ſo mich;e as ſom were in that compaignie whyche ower lord had predeſtinat to ſaluation they wol not in the nombre of ſynuers cōfownd them whych ſculd be ſalued where in ther merciableneſſe may ryght evydētly be noted for whā thappoſtyls demanded of ower lord whyther they ſchuld ſtryke wythe weppyn pot had ſtrykē the ere of malc? away to forð ower lord had awnſwerid having paduēturei hys purſoſe to haue hurt hym more greuuſly for ſo myche as he was moſt byſye to take ower lord as hyt oſtynies enchawncythe that they whyche be belongyng to ſtatys of the chirche be moſt redye to do euyl but after ower lord had holyd hys wownd ſemblably he holyd hys ſowle

40

The Por[illegible]

of Hypocriſie, liuely [illegible]
pictured in her colours: wh[illegible]
may view the vglieſt and [illegible]
digious monſter that Engl[illegible]
hath bredde.

LVKE VI.
Why call ye me Lord, Lord, and do not the thinges [illegible]
APOC. III.
I know thy workes that thou art neither cold nor hot [illegible] would
thou wereſt cold or hot: Therefore becauſe [illegible]
warme, and neither cold nor hot, it [illegible]
I will ſpue thee out of my mouth.

❧ Imprinted by Robert Robinſon,
for Iohn Daiderne. 1589.

41

¶ The ſecond

part or contynuacyon of the
Engliſh votaries, comprehendynge theyr
vnchaſt examples for .CC. yeares ſpace,
from the yeare a thouſande from Chriſtes
incarnacyon, to the reigne of kyng
Johan, collected of theyr
owne wryters by
Johan Bale.

¶ Beholde (thou idolatrouſe churche) I
wyll gather together all thy louers, vnto
whom thou haſt made thy ſelfe commen,
yea, and all them whome thou fauoureſt,
and euery one that thou hateſt, and
wyll diſcouer thy ſhame before
them, that they all maye
ſe thy fylthyneſſe.
Ezech. xvi.

Imprinted at London, for Johan Bale,
in the yeare of our Lorde a M. D. & LI.
and are to be ſolde wythin Paules
chayne, at the ſygne of S.
John Baptiſt.

Cum priuilegio ad imprimendum ſolum.

42

CONSTITV-
TIONES ANGLIÆ PRO-

uinciales ex diuerſis Cantuarienſium Archie-
piſcoporum Synodalibus decretis, per Guli-
elmum Lyndewode Anglum iam
olim collectæ.

¶ *CONSTITVTIONES ITEM*
Legatinæ, quas alii legitimas vocant, Reueren-
diſs. in Chriſto patrũ, Othonis & Otho-
boni, quondam ſedis Apoſtolicæ
in Anglia Legatorum,
nunc demum
accuratius quam antehac alias, in ſtudioſorum
gratiam impreſſæ.

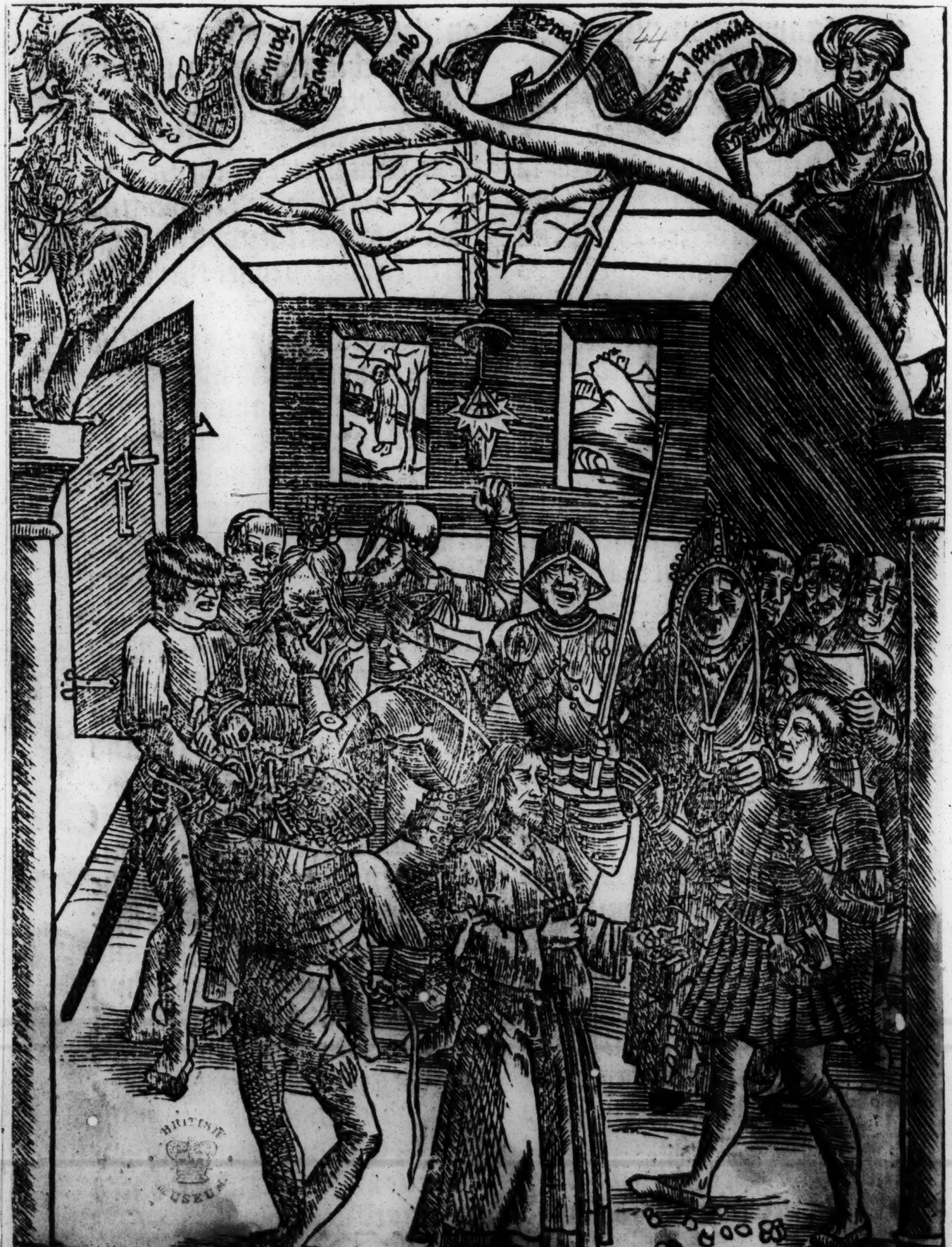
¶ *Acceſſit Cantuarienſium Archiepiſcoporum,*
quorum in hoc libro Conſtitutiones continentur
Catalogus, nunc primum conſcriptus, atq; in lucem
editus.

LONDINI
Excudebat Thomas Marſhe.
1557

43

Owe Galerandyn [illegible] moche the[illegible]
ued in Conſtantinoble at the bo[illegible]
ner and ſalued the ladyes from [illegible]
rour Milon and the grete knyght[illegible]
[illegible]

they caſte vn to the
deyſes largely. He herde wel
gers ſo he thought what he ſhold
vp from the tables, & whan grace h la
nt maid a ſecretare to come that red e
tolde them the tenoure of them both.
hard it well the whiche was in the hall
ſemblaunt. So it is not to be demaunded
rowes one lamentacyons of the ladies ẏ w
Valentyne that they maunded was deed,
w the ſcales of the good knyghtes. The la
ond rent her clothes & pulled her heere ſayi
woman a bove all o er mooſt dolorous wher
th not the death and take the. Alas Valent
e am I not gone with you for to ſe your bo
rene knight and you Emperour Orſon, y
arde courages that wyll marye her ſo ſoone
ouſe ſhe euer to take a huſband that of th
es hath loſt excellence of good the ba
the moſt hardy, the roſe of honour, the flo
alry of noble the myroure, ẏ example of cu
the patrone, & of wyſe the choſen. F
thou thought whan by ẏ I am o
loue, neuer in my lyfe I


Jeremias

moꝛnīg appyd yow were wythe īeſtimable ſoꝛow wowndyd whā yow ſaw yower bleſſyd ſon bowndē to foꝛe the howſe of cayphe. and ther belhodīg hī yow ſawe the falſe and onfeyhful iuys making ſēblāt of gret ioy by cauſe they had ī hold and ī priſon yower bleſſy ſon īnocēt and wel hyt appyd by ther chere and ꝯtenāce that they enioyed gretly ther miſdede. whā they were al aſſēblyd and that the byſchoppe cayphe was ariſin they demādid thā more diligētly thā they were accuſtumyd where the falſe ꝓphet was. Cayphe thā cauſit hī to be browght foꝛthe. and ther ſergēs ād the other officiers were al redye foꝛ ſō of thē had kept hym frō mydnyght foꝛthe doīg on to hī al maner of iīuries and vilayn reprochys wyche he endurid devoid of any recōfort of hys louers whyche ys a herd and pytieus thyng to remēbyr and cōſyder whā the kyng of al kyngis ys ī priſon to deliuer hus owt of priſō ād teſtabliche hus ī the frāchyſe ād lybertie that we were creat foꝛ ād the other ſergēs whych were cū of late begā. to crye cū foꝛthe fayre maſtre cū foꝛthe the byſchoppe callythe yow. yower dayes be but ſchort And cryeng horribly they [illegible]e hym bownd and beſoylyd on his viſage wythe ſpytīg and other vile thing foꝛ gret deſpite befoꝛe the ſyege of cayphe whyche ſat as iuge and hys ꝯſeil abowt hym. But where as they aſkyd d j foꝛ wytneſſe and cowld find noue ſufficyēt. they dyd not that foꝛ iuſtice but to couer ther īiuſtice and ieſꝰ to al thyſe thyng awnſwerit not thā cayphe enfoꝛſyd hym to haue fownd hym gylty ī hys owne ſayēg and cōiured hī by the name of god. and ieſus cōfeſſyd thā hys deite and puyſſāce ſcheving hys cūmyng on to the laſt iugem̄t ī honeur and myght lyke as he was here iuged vyleinly. wych whā cayphe herd made ſēblāt of ryght gret dueil and ſorow ād rent hys garmēt whyche the iuys did whan they herd eny mā blaſpheme agaynſt god and he cryed ſayeng he ys a blaſphemeur and reportid hym to thaſſiſtence what hyt ſemyth to them. And they cōdēpnid hī ⁊ ſeyd he was worthy of dethe. and ther wythe they dyd ſpyt on hym and mocquyd him criēg wych ſo hyghe a voyce that yow bleſſyt vargī ād mother moſt doloreuſe might here the greueꝰ ſtrokys that they chargyd on hys bodye whyche was on to yower extreme ſorow ⁊ doleur and to al that were accōpaygnyed wyth yow.

ſhe had founde the taſte of dead fleſhe, ⁊ with her noſe ſhe caſt downe the bere, wherof the prieſtes and clerkes were afrayde, and they ſawe that it was downe, than they ranne ſo faſte that eche fell in others necke, for they thought that he had ben ryſen agayne, and ſo they left him there. And than the ſyſters of a nonnery toke the corſe, and brought it to the graue, ⁊ buryed it. And whan a moneth was paſt: than came the three parties for to vnlocke the cheſte, and for to deale the money for his ſoule. And whan that they had opened the cheſte, thei foũde no other but ſtones therein. [illegible] they wondered therof and the one loked on the other and the parſon had wende, that yͤ lordes had had the money, becauſe they had the cheſte in keping. And the lordes wende that his frendes had opened the cheſte, and taken out the treaſure, and put in ſtones yͤ whyle that he was ſicke, ⁊ ſo to haue ſhyt the cheſte againe. And his frendes wende that the curate had conueyed the treaſure whan that he confeſſed him. And than in a great angre they departed fro thence, for at the laſte they knewe that it was he yͭ had done it for to mocke them. And after that the lordes and the curate agreed together that they ſhould goe to the graue and dygge him vp rgaine, ⁊ ſo to bury him vnder the galowes, and ſo they dyd. And as they were deluynge of his graue, he ſtanke ſo ſore, that they could not abyde the ayre therof. And ſo they couered hym with earthe agayne and let him lye ſtyll, and ſo they departed.

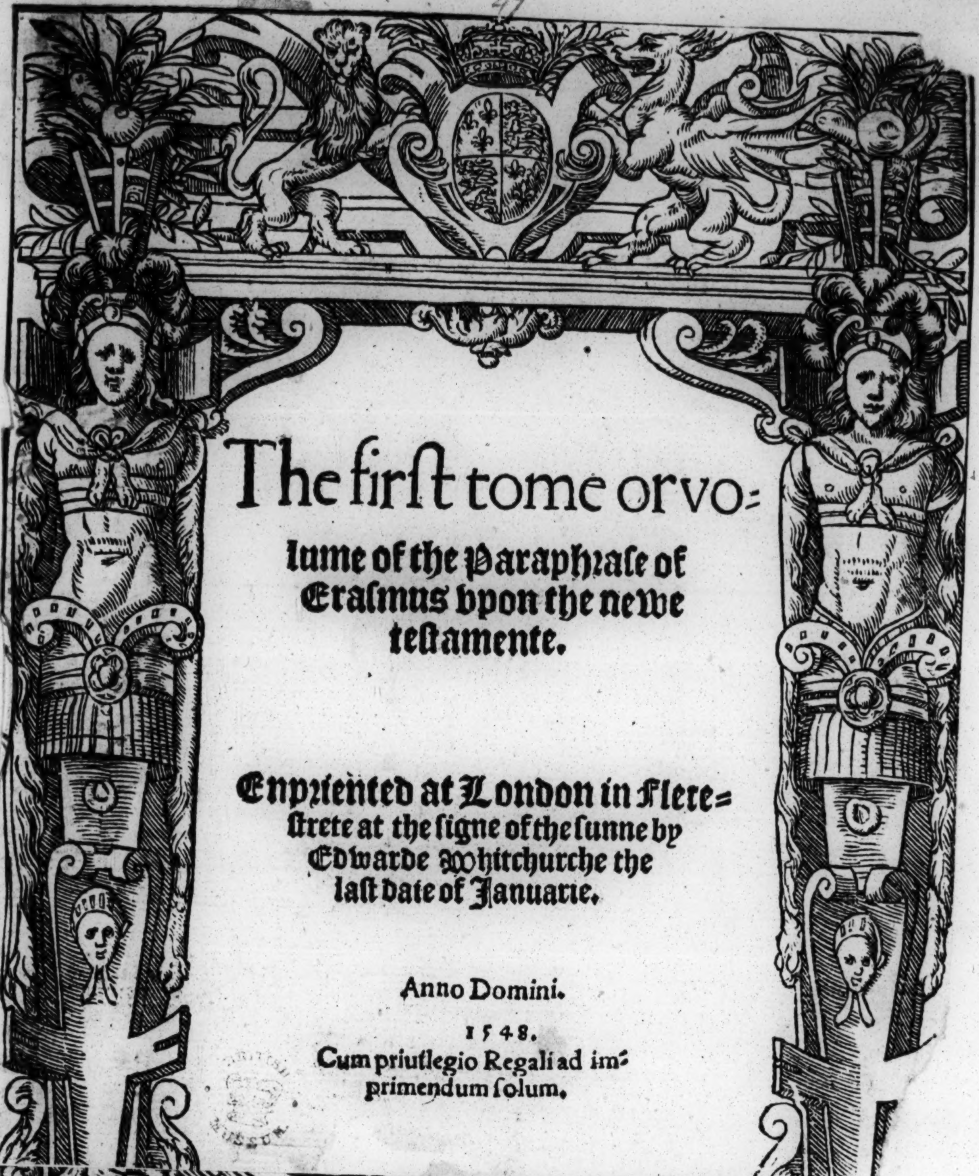
¶ How howleglas was buryed.

Thus as Howleglas was dead, than they brought him to be buryed. And as they wold

Gees and hennes ſhalbe at the [illegible] of your bayly oꝛ let ferme to a goſe foꝛ.xii.d. in a yere. v. hēnes ⁊ a cocke foꝛ.iiii.d. a yere ⁊ there be ſome bayles and reues that ſay nay to this approwmentes: but I ſhall ꝓue it by good reaſon. For in halfe a yere be.xxvi. wekes ⁊ in theſe.xxvi. wekes be.ix.ſcoꝛe dayes ⁊ in eche of theſe daies ye ſhall haue an egge of eche henne / and that is.ix. ſcoꝛe egges of eche henne in that halfe yere. It is a feble ſale of egges and.xxx.egges be nat woꝛth a peny / and if any of them ſyt i that halfe yere / oꝛ ſome day in defaute of layinge ye ſhalbe recōpēſed therfoꝛe. And of.lvi.moꝛe to bere the ferme of the cocke ⁊ with the ſale of your chekyns that yoᵘ ſyttynge hennes bꝛynge foꝛth in that other halfe yere ye ſhall ſee whether I ſay ſoth oꝛ naye. The pecok ſhall anſwere you aſmoche foꝛ his fethers as the ſhepe foꝛ his woll / euery cowe ſhall anſwere you of a calfe / and euery moder ſhepe ſhall anſwere you a lambe. Euery female ſwyne ſhall anſwere you of.xii. piggꝭ.iii.farowinges at two tymes at one tyme.iiii and at the thirde.v. the.x. foꝛ tythe. Euery hēne ſhall anſwere you of.ix.ſcore egges / oꝛ of chekyns to the value. Euery goſe ſhall anſwere you of.vi.goſlynges And if any of theſe catell be barrayne the bayly ſhall anſwere you of the iſſue that is loſte through yuel kepīge bycauſe that he dyd nat ſelle them and put the ſiluer to other appꝛowmentes to the value.

corde at the fete brake, ſo that the fote of the coffyn fell
haue put the coffyn into the pytte with .ii. cordes, the
into the bottome of the pit, and the coffyn ſtode bolt
vp ryght in the myddes of the graue. Than deſyred
the people that ſtode about the graue that tyme, to let
the coffyn to ſtande bolt vpright. For in his lyfe tyme
he was a very maruaylous man, and he dyd manye
wonderfull thynges, and ſhall be buried as marueylouſly, and in this maner they left Howleglas ſtande
bolte vpright in his graue, & they keuered him with
earthe. And than they layde a ſtone. And on the ſtone
was grauen an oule holdyng a glaſſe with
her clawes. And thereon was grauen
this ſcripture. Preſume no man
away this ſtone to take. For
vnder this ſtone was
Howleglas buried
late. In the yeare of our
Lorde God. M.
CCC. and
fyftie.
(.·.)

47



The firſt tome or volume of the Paraphraſe of Eraſmus vpon the newe teſtamente.

Enpriented at London in Fleteſtrete at the ſigne of the ſunne by
Edwarde Whitchurche the
laſt date of Januarie.

Anno Domini.
1548.
Cum priuilegio Regali ad imprimendum ſolum.

¶ The ende of the firſt Tome
of the Paraphraſis. Printed at London by
Edwarde Whitchurche.

Cum Priuilegio Regali Ad
Imprimendum Solum.

LATHAMS
NEW AND SECOND
BOOKE OF
FAVLCONRY:

Concerning the ordering and training vp
of all ſuch HAVVKES as was omitted or left vn-
mentioned in his printed Booke of the *Haggard Faulcon*
and *Gerfaulcon*, namely, the *Goſhawke* and *Taſſell*, with the
Sparhawke, the *Lanner* and *Lanneret*, as they are diuided in
their generation: the *Hobby* and *Marlyn* in their kindes:
Teaching approued Medicines for all ſuch infir-
mities and diſeaſes as are incident to them.

Publiſhed for the delight of Noble mindes, and inſtruction
of yong Faulconers *in all things pertaining to this Art.*

IX

HERE BE THE GATHERED COVNSAILES OF SAINCTE ISIDORIE,

to informe man, howe he
ſhulde flee vices
and folowe
vertues.

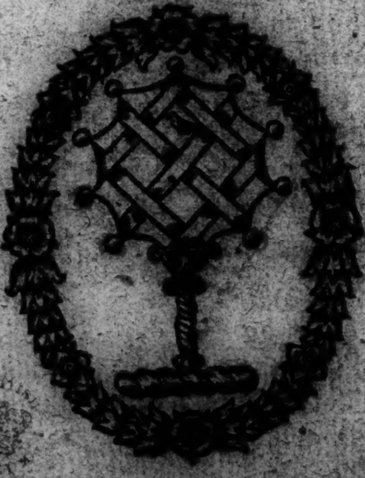
¶LONDINI In ædibus Thomæ
Bertheleti typis impreſſ.
Cum priuilegio ad imprimendum ſolum.

ANNO. M. D. XLIIII.

THE ENGLISH APE, THE Italian imitation, the Foote-ſteppes of Fraunce.

Wherein is explaned, the wilfull blindneſſe of ſubtill miſcheife, the ſtriuing for Starres, the catching of Mooneſhine: and the ſecrete ſounde of many hollowe heartes.

Nulla pietas prauis.



AT LONDON,
Imprinted by Robert Robinſon
dwelling in Feter Lane neere Holborne.
1588.

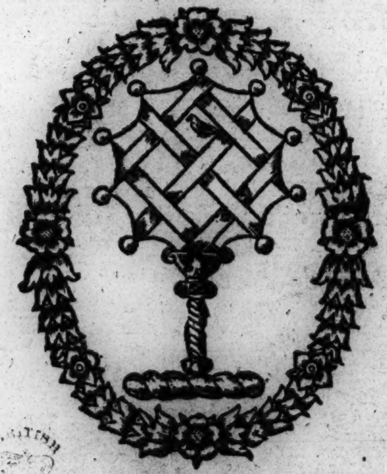
[illegible]

50

he Tragicall hiſtorie of *Romeus* and *Iuliet*,

Contayning in it a rare example of true conſtancie: with the *ſubtill counſels and practiſes of an* old Fryer, and their ill euent.

Res eſt ſolliciti plena timoris amor.



AT LONDON,
Imprinted by R. Robinſon, 1587.

A myrrour oꝛ glaſſe foꝛ them that be ſyke & in payne.

¶ Tranſlated out of
Dutche in Engliſh.

Mathei.xi.
¶ Come vnto me all ye
that laboure, & are ladē
and I wyll eaſe you.

L

1536

ſtian reader.

are ſauioure in the
thew whan he had warned v
L nextly after ſetteth forth a par
which (beyenge purpoſed to go
ion) delyuered his goodes vnto his ſe
ge: Occupye tyll I come agayne. Now as I
e this parable with the .iiii. chap. of the epiſtle
heſians, I perceaued that Chriſt ment this b
: For after that he hadde fulfylled his courſe o
t he ſhulde be here in earth, he is mounted or a
in to heauen, (as it is written in the .lxv. Pſalm
he captyue captiuite, and hath geuen gyftes vn
eſe giftes doth Paul in preſſe declare what th
d agayne in the .xiiii. chapter, of the fyrſt epiſtle
rinthians ſpeakynge of the gyfte of tunges
han ye come together eueryone hath a pſalme,
trine, hath a tunge, hath an interpretation. Le
ne to the edyfyenge, Now whan I conſydered
eſayde places of ſcripture, knowenge hys
requyringe agayne of his proper gyftes, bey
t vnto me for a ſpace: I haue endeuoured me
ucre yt to the exchaungers, to the intent tha
Lorde ſhall come he may receaue yt with
d that he may ſo do, yt ſhalbe in thy good
der. And let yt not moue thy that they be
it be the ſpeakers in thys treatyſe, for ſo d
pared vnto Chriſtes contre en
ynge his heauenly wyſe
myrakles, ſayde from
home? and what wyſd
not thys the carpenter

Nicho

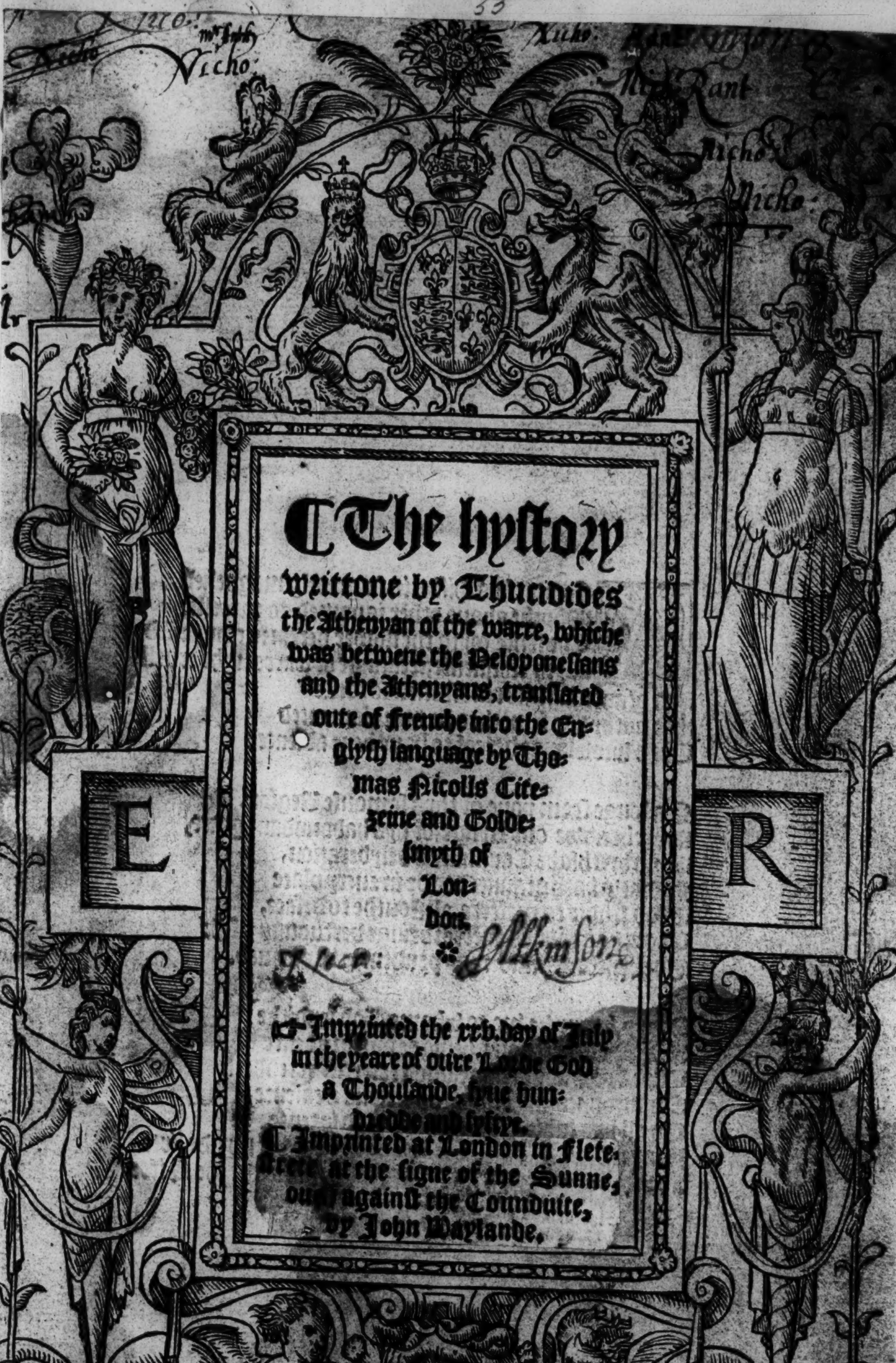
Nicho

Nicho

Rant

Nicho

Nicho



The hyſtory writtone by Thucidides the Athenyan of the warre, whiche was betwene the Peloponeſians and the Athenyans, tranſlated oute of Frenche into the Englyſh language by Thomas Nicolls Citezeine and Goldeſmyth of London.

Atkinson

Imprinted the xxv. day of July
in the yeare of oure Lorde God
a Thouſande, fyue hundredde and fyftye.

Imprinted at London in Fletestrete at the ſigne of the Sunne,
ouer againſt the Counduite,
by John Waylande.

Accepte thys Hiſtorie, ſo greatly magnefied
Whyche aboue other is named to precelle:
The fruite wyth the flower herein is compriſed
Wyth eloquence, treatinge of warre right cruell
And of antiquitie, is renommed ſo welle
that nothynge ſemeth to be more lamented
Than knowlayge hereof to haue bene abſented

So longe from youe of thys famouſe Region.
Whyche nowe our Kynge, of hys haboundant grace,
Wyth hys highe Counſailles delyberation,
Frankely hath graunted to be in euery place
Good ſtudie to preferre, all ſlouthe to deface,
That the goodnes therein beinge vertuouſly vſed:
The contraries alſo may prudently be exchued.

Happy, happy be we, to whome God ſendithe
A Kynge ſo vertuous, benigne and prudente
That vyces abhorringe, good excerciſe extendeth
Communycatinge thys, ſo precious a talente,
To all hys ſubiectes, beinge of good intente,
Praye we therefore to God wyth herte and mynde fixte
For the longe wealthy raigne of king Edwarde the Sixte.

LES
ANS DV ROY
RICHARD LE SECOND

COLLECT' ENSEMBL'
hors de les Abridgments de *Statham*, *Fitzherbert* et *Brooke* per
RICHARD BELLEVVE
de Lincolns Inne.
1585.

Oueſq; vn table a c̄ annexe.

MUSEUM

AT LONDON,
IMPRINTED BY
Robert Robinſon dwelling
in Fewter lane neere
Holborne.

OVIDII NASONIS OPERA, VETERVM EXEMPLARIVM AVXILIO AB INFINITIS mendis emendata.

Henrici Glareani annotationes in Metamorphoſin, &
ad verba, & ad res intelligendas magni vſus. Pre-
tereà Longolij, quæ lectorem plurimum in
impeditis locis iuuare poſſunt.

Item fragmenta quædam Ouidij, ex libris qui magna
ex parte periere, epigrammaton, & non malè
natum carmen ad Piſonem.

LONDINI
Excudebat I. H. impenſis Iohannis Hariſoni, ſub ſigno Canis Leporarii.
1602.

A briefe and piththie ſome of the chriſtian faith

made in forme of a confeſsion, vvith a con-
futacion of all ſuch ſuperſtitious
errours, as are contrary
thereunto. Made by
Theodore de Beze.
Tranſlated out of Frenche by
R. F.

PRINTED AT LONDON
by Richard Serll, dwelling in Flete
lane, at the ſigne of the halfe
Egle an the Key.

pirmtexto of Roddw

OVIDII NA-SONIS OPERA, VETERVM EXEMPLARIVM AVXILIO AB INFINITIS mendis emendata.

Henrici Glareani annotationes in Metamorphoſin, & ad verba, & ad res intelligendas magni vſus. Præterea Longolij, quæ lectorem plurimum in impeditis locis iuuare poſſunt.

Item fragmenta quædam Ouidij, ex libris qui magna ex parte periere, epigrammaton, & non malè natum carmen ad Piſonem.

LONDINI
Excudebat I. H. impenſis Iohannis Hariſoni, ſub ſigno Canis Leporarii.
1602.

Impreſſum Londini per
Iohannem Windetum

…ILLIES LIGHT
…the helpe of young Schollers.

Parua hæc cum venia lector amice legas.

R. K.

Seene and allowed.

Imprinted at London by Thomas Dawſon dwelling at the three *Cranes in the Vintree.* 1599.

The principall poinctes treated in this confeſſion.

The firſte poinct of the vnitye and trinitie of god.

ij. Of the Father.

iij. Of the Sonne.

iiij. Of the holy ghoſt.

v. Of the Church.

vj. Of the laſt Iudgement.

vij. A compariſon betweene the doctrine of the papiſtes and theſe of the holy catholicke Churche.

A briefe and piththie ſome of the chriſtian faith *made in forme of a confeſſion, vvith a confutacion* of all ſuch ſuperſtitious errours, as are contrary therevnto. Made by *Theodore de Beza.*

Tranſlated out of Frenche by
R. F.

PRINTED AT LONDON
by Richard Serll, dwelling in Flete
lane, at the ſigne of the halfe
Egle an the Key.

pimtorto of Rdaddr

PITOME
ROPORVM
C SCHEMATVM
ET GRAMMATICORVM
ET RHETORICORVM

VTHORES TVM PROPHA-
nos tum sacros intelligendos, non minus
vtilis, quam necessaria.

NNE SVSENBROTO
uenspurgi Ludimagistro collectore.

NDEX ALPHABETICVS
in calce adiectus est.

LONDINI,
XCVDEBAT GEORGIVS
ROBISONVS.

M.D.LXXXVI.

AVTHORES huic opellæ opera *præſtiterunt.*

M.T.Cicero.
Fabius Quintilianus.
Georgius Trapezuntius.
Deſ.Eraſmus Roterodamus.
Philippus Melanchthon.
Diomedes, Grammaticus.
Ælius Donatus, Grammatic
Antonius Mancinellus Velit
Martianus Capella.
Conſultus Chirius Fortunati
Capella.
M.Veltkirchius Rhetor.

APOLOGIA
DOCTISSIMI VIRI
Rogeri Aſchami, Angli,
pro cæna Dominica, contra Miſſam & eius pręſtigias: in Academia olim Cantabrigienſi exercitationis gratia inchoata.

Cui acceſſerunt themata quædam Theologica, debita diſputandi ratione in Collegio D. Ioan. pronunciata.

Expoſitiones itèm antiquę, in epiſtolas Diui Pauli ad Titum & Philemonem, ex diuerſis ſanctorum Patrum Gręcè ſcriptis commentarijs ab Oecumenio collectę, & à R. A. Latinè verſę.

Excuſum Londini pro Franciſco Coldocko.
An. 1578.

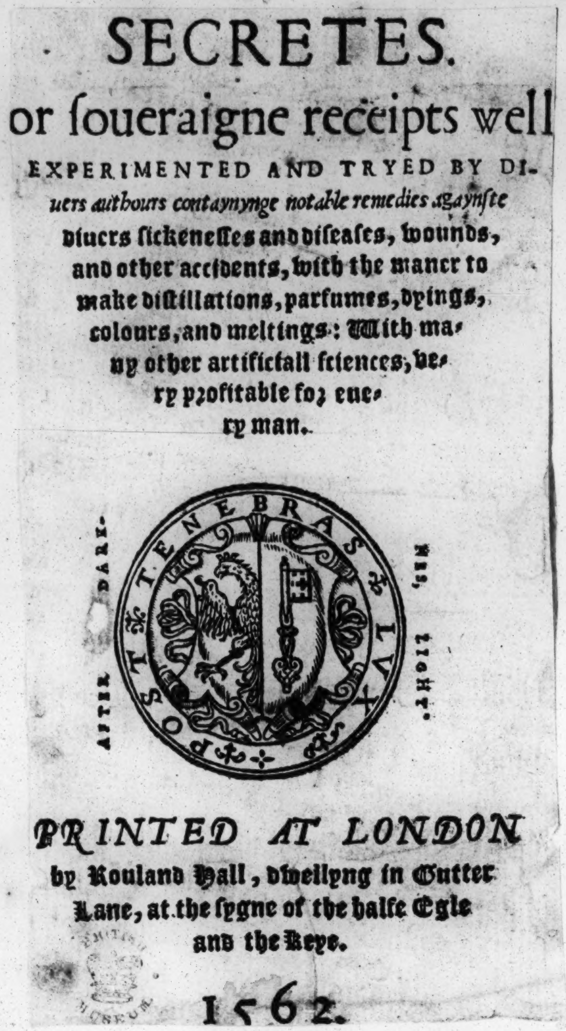
A PEARLE
of Price
OR,
The beſt Purchaſe:

For which the Spirituall
Marchant Ieweller ſelleth
all his Temporalls.

By Samuel Gardiner, Batchellor of Diuinitie.

It ſhall not be valued with the wedge of Golde of Ophyr, nor with the precious Onyx, nor the Saphyr. *Iob.* 28. verſe 16.

Printed by V.S. for Thomas Buſhell, and
are to be ſold at his ſhop at the North
Doore of Paules.



SECRETES.

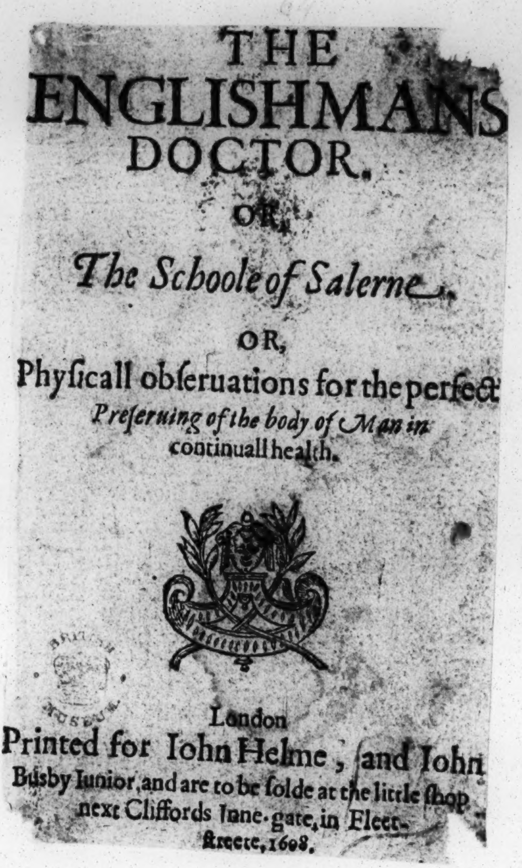
or ſoueraigne receipts well
EXPERIMENTED AND TRYED BY DI-
uers authours contaynynge notable remedies agaynſte
diuers ſickeneſſes and diſeaſes, woundes,
and other accidents, with the maner to
make diſtillations, parfumes, dyings,
colours, and meltings: With many other artificiall ſciences, very profitable for euery man.

POST TENEBRAS LUX

AFTER DARKNES, LIGHT.

PRINTED AT LONDON
by Rouland Hall, dwellyng in Gutter
Lane, at the ſygne of the halfe Egle
and the keye.

1562.



THE ENGLISHMANS DOCTOR.

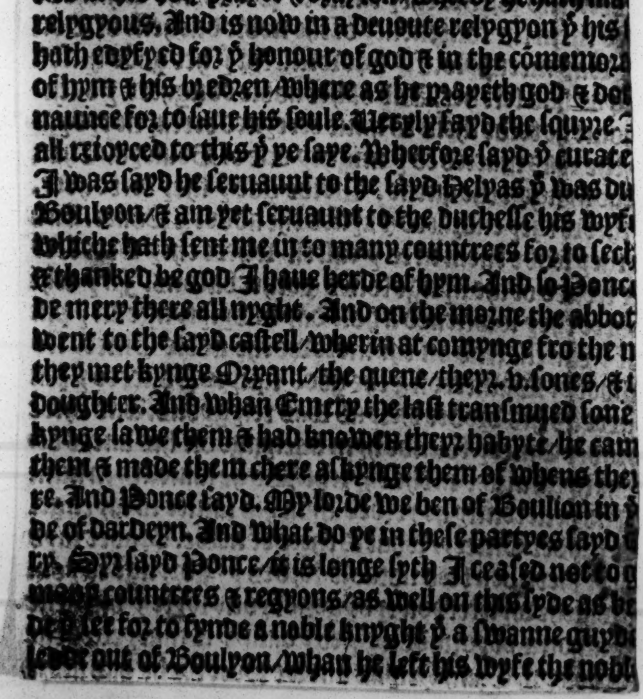
OR,

The Schoole of Salerne.

OR,

Phyſicall obſeruations for the perfect
Preſeruing of the body of Man in
continuall health.

London
Printed for Iohn Helme, and Iohn
Busby Iunior, and are to be ſolde at the little ſhop
next Cliffords Inne-gate, in Fleet-
ſtreete, 1608.



ben they now abydynge in ẏ caſtell. Certes ſyr ſayd
For they loued ſo moche ẏ ſayd Helyas theyr ſone
haue lefte Lyleſort & ben comen to dwell here
of hym. And the noble knyght ſayd Ponce ẏ
he deed. Nay forſothe ſayd the curate / & it is no
ſyth I ſawe hȳ. But for to declare you the veryte /
ben durynge his youth of ſo good lyfe that al
hath done & ſhewed many fayre vertues & dy
cles at his holy prayer & orayſon / wherby he hath ma
relygyous. And is now in a deuoute relygyon ẏ his
hath edyfyed for ẏ honour of god & in the cōmemor
of hym & his bredren / where as he prayeth god & do
naunce for to ſaue his ſoule. Verely ſayd the ſquyre
all reioyced to this ẏ ye ſaye. Wherfore ſayd ẏ curate
I was ſayd he ſeruaunt to the ſayd Helyas ẏ was du
Boulyon / & am yet ſeruaunt to the ducheſſe his wyf
whiche hath ſent me in to many countrees for to ſech
& thanked be god I haue herde of hym. And ſo Ponc
de mery there all nyght. And on the morne the abbot
went to the ſayd caſtell / wherin at comynge fro the
they met kynge Oryant / the quene / theyr. v. ſones / &
doughter. And whan Emery the laſt tranſmyed ſone
kynge ſawe them & had knowen theyr habyte / he cam
them & made them chere aſkynge them of whens they
re. And Ponce ſayd. My lorde we ben of Boulion in
de of Ardeyn. And what do ye in theſe partyes ſayd
ry. Syr ſayd Ponce / it is longe ſyth I ceaſed not to
many countrees & regyons / as well on this ſyde as be
de ẏ ſee for to fynde a noble knyght ẏ a ſwanne guyd
ledde out of Boulyon / whan he left his wyfe the nobl

Jo Dee

A true report of *the third and laſt* voyage into *Meta incognita*: atchieued by the *worthie Capteine, M. Martine Frobiſher Eſquire*, Anno. 1578.

Written by Thomas Ellis
Sailer and one of
the companie.

¶ *Imprinted at London*, at
the three Cranes in the Vintree,
by Thomas Dawſon.

MUSEUM

A rythme decaſyllabicall, comp
and congratulatorie.

IN forreigne ſoile Vlyſſes lead his life,
Yeares foure times fiue, till gliſtering gray h
Home when he came, Penelope his wife,
Her hoarie husband chaunged ſcarſely knew
Nay, of his face and fauour taking vew,
An allien he appeared in her ſight,
Yet lookt his Ladie long vppon her knig

A toothleſſe curre, all ruggie and vnſhor
Remembring well his Maiſters friendly fac
Though twentie winters he abrode had wo
He yawnes, he fawnes, he leapes from place
(As free and frollicke as a hound in chace:)
Vvith ſouden ioy ſurpriſde at his returne,
(Poore curre) a kinde of loue in him doeth

A mumping nourſe, farre ſpent, all ſkinne
Suſpecting true the thing the dogge foret
Did watch a time to make the matter know
If he Vlyſſes were, a Gray beard old:
His feete to feele and finger (Beldam bold)
Shee did preſume, and knew her Maiſter
Euen by a wart which grewe vppon his

O bliſſefull Brute, farre better be thy lucke
The powers ſupernall proſper ſtill thy saile
Of ſowre aſſaultes the ſweeteneſſe who ſhould
But he, whoſe paines in perill did preuaile?
Long laſt thy lucke, thy fortune neuer faile,
Not as Vlyſſes aged and vnknowne,
But Gallant like a riue among thine own

Abraham Fleming.

LONDINI

EXCVDEBAT IOANNES
WINDETVS. ILLVSTRISS. CIVITATIS
TYpographus: Impenſis THOMÆ MAN,
Bibliopolæ Londinenſis.

ANNO

M. DC. V.

LINGVÆ LATINÆ EXERCITATIO, IOANNE LODOVICO VIVE AVCTORE.

Diſce puer, linguæ quæ ſunt abſtruſa Latinæ,
Hic liber, aut nullus, quæ dabit aptæ tibi.

TAM ROBVR. TAM ROBOR. NI-COLIS ARBOR IOVIS. 1610.
N
O

1610

BRITISH

LONDINI,
Excuſum impenſis Iohannis
Hariſoni. Per Nicolaum Okes.

Σφάλματα Typographica.

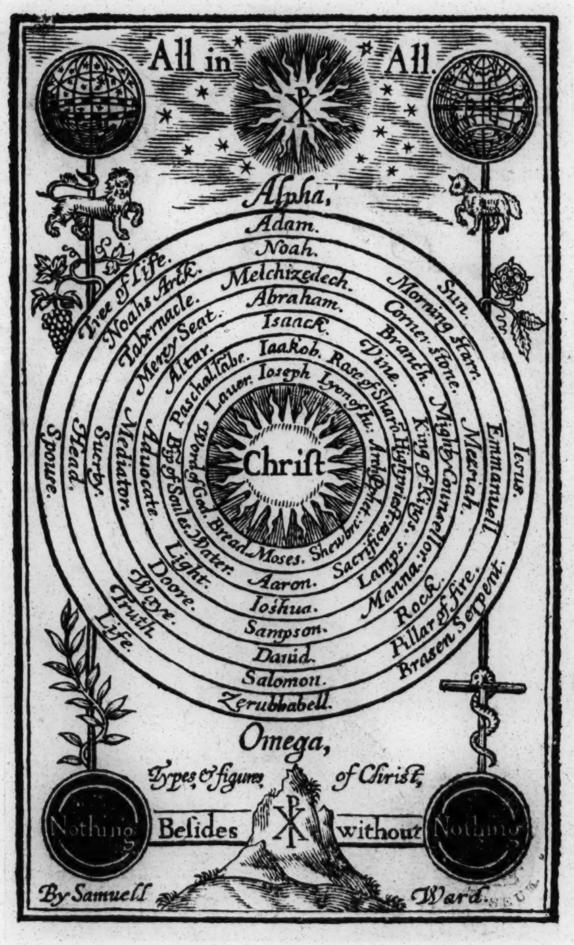
Pag. 24. lin. 19. pro facundia, lege facundiæ. pag. 32. lin. 13. pro Paſtorum, lege Paſtorem. Ibid. lin. 22. pro Scholis. lege in Scholis, pa. 67. lin. 2. pro qui, lege quia. pag. 177. lin. 20. pro alium, lege aliud, pag. 197. lin. ult. poſt nō niſi, pone Scotiæ ſolum Rex eſſet; pag. 448. lin. ult. in quibuſdā Exēplaribus, poſt In his rebus, pone Inſt. pag. 449. lin. 25. pro Diſt. 21. &c. repone Decr. part. 3. Diſt. 4. de Conſecrat. c. 86. Retulerunt. Reliqua autem Errata quæ propter nimiam feſtinationem irrepſerunt, benignus Lector facile per ſe notabit & corriget.

A
Short Analyſis
*of a part of the ſe*cond Chapter of S.
Iames, from the
14. verſe to the
end of the
ſame.

With a briefe confutation *of the Rhemiſtes*
Annotations thereupon written.

By *Iohn Morgan.*
1588.

¶ Imprinted at London
by Thomas Orwin, for
Edward Aggas.
1588.



Philippo Caroli Cæs. Aug. F. Hæredi,
optimam mentem.

Latinæ linguæ per magnæ ſunt, & ad loquendum & rectè ſentiendum vtilitates; eſt enim ea veluti theſaurus
quidam omnis eruditionis; quoniam magna & præſtantia ingenia Latino ſermone diſciplinas omnes conſcripſerunt, ad quas nemo poteſt peruenire, niſi per linguæ illius cognitionem. Quam ob cauſam non grauaber,
inter maiorum ſtudiorum occupationes, hac quoque pa
te pueritiæ rudiméta adiuuare. Conſcripſi in vſū Latin
linguæ primam loquendi exercitationem, quam pueri
vt ſpero, conducibilem, tibi principi puero viſum eſt dica
re, tum propter patris tuam beneuolentiam erga me ſum
mam, tum quòd in animo tuo ad rectos mores formando
optimè de Hiſpania, hoc eſt, patria mea merebor, cuius ſalus ſita eſt in tua probitate ac ſapientia. Sed hæc à Ioann
Martino Siliceo inſtitutore tuo copioſiùs audies, & cre
briùs.

52
18
6
2
66.
40
54
14
107

The whole number that hath beene buried in all, both within London, and the liberties, and the 7. other ſeuerall places laſt before mentioned is, 35254 whereof the number of the plague is, 29301,

FINIS.

DISERTISSIMI
VIRI ROGERI ASCHAMI
ANGLI, REGIÆ OLIM MAIESTAti à Latinis Epiſtolis, Familiarium Epiſtolarum
libri tres, magna orationis elegantiâ conſcripti,
nunc poſtremò emendati & aucti.

QVIBVS ADIVNCTVS EST
commendatitiarum, Petitoriarum, & aliarum huius generis ſimilium Epiſtolarum, aliorum nomine, ad alios Principes & Magnates ab eodem R. Aſchamo conſcriptarum, liber vnus.

ACCESSERVNT HAC POSTREMA
editione Ioannis Sturmij, Hieronymi Oſorij, aliorúmque Epiſtolæ, ad Rog. Aſchamum alióſque
Nobiles Anglos miſſæ.

ADDITA SVNT PAVCA QVAEDAM
Rogeri *Aſchami* POEMATA.

OMNIA IN STVDIOSORVM GRAtiam collecta operâ & ſtudio
E. G.

ADIECTA EST IN FINE EIVSDEM
E. G. *Oratio, de* VITA *&* OBITV *Rogeri*
Aſchami, & eius dictionis elegantiâ.

LONDINI,
In officina Typographica Ar. Hatfield pro *Franciſco Coldocko.*
1590

Things loſt the 24. of December. 1614.

A Ring with a Table Diamond in an open Claw	v.l.x.s̃.
A Ring blacke enamelled with a poynted Diamond	xlv. s̃.
A Ring with a very foule Diamond in an open Clawe,	xl. s̃.
A Ring with a foule Diamond	xxx. s̃.
A Ring with a yellowe Diamond	xx. s̃.
A Ring ſet with 7 Diamonds enamelled greene	xl. s̃.
A Ring with a Diamond and a Rubie, enamelled white and blacke.	xxx. s̃.
A Ring with a Rubie in an open Clawe	xl. s̃.
A Ring with an Onacle about x. d. wait	xxxv. s̃.
A Ring with a blacke Onacle, with a white ſtroke in the middle of the ſtone at	viij. s̃.
A Ring with 3. Opalls	xx. s̃.
A Ring with a great white ſtone	xx. s̃.
A Ring with a white ſtone	xv s̃.
A Ring with a thicke Cornelian with a Griffin	xxv. s̃.
Two or three Cornelians ſet ſlight in gold	xxv. s̃.
One Ring with a Doublet enamelled blew	xv. s̃.

all in a Leather Boxe.

ENGLAN
Parnaſſus:
OR
The choyſeſt Flowers of our Moderne
Poets, with their Poeticall compariſons.
Deſcriptions of Bewties, Perſonages, Caſtles
Pallaces, Mountaines, Groues, Seas,
Springs, Riuers, &c.
Whereunto are annexed other various diſcourſes,
both pleaſaunt and profitable.

Imprinted at London for N. L. C. B.
and T. H. 1600.

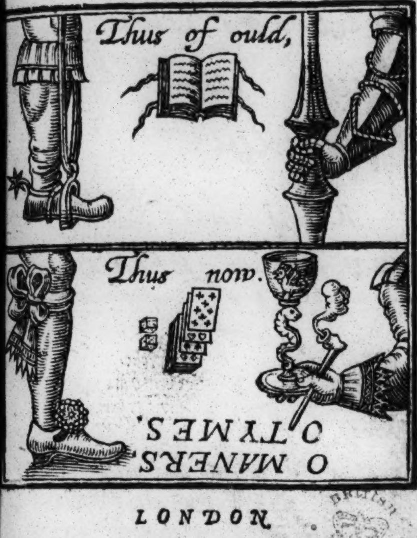
A SVM OR A BRIEF
collection of holy ſignes, ſacrifices and
Sacraments, euen ſince the beginning of the worlde.
And the true originall of the ſacrifice of the
Maſſe. Tranſlated out of French into
Engliſhe by N. Lynge.

MATHEVV. 15.
Euery plant which my heauenly father hath
not planted ſhalbe plucked vp by
the rootes.

PRINTED AT LONDON
by Rouland Hall, dvvelling in gutter
Lane, at the ſigne of the half
Egle and the Key.
1563

WOE TO DRVNKARDS.

Sermon by SAMVEL WARD
Preacher of *Ipſwich*.


Thus of ould,
Thus now.
O MANERS
O TYMES.

LONDON.

rinted by *A. Math.* for *Iohn Marriott*, and
Iohn Griſmand, and are to be ſold at their Shops in
St. *Dunſtons* Church-yard, and in *Pauls* Alley
at the Signe of the Gunne. 1622.

i pwy y mae y

i bwy y mab gckan

i bwi y mae cyn

i bwy y mae dadw

i bwy y mae gwi

heb achos

i bwy y mae bl

Cochlon.

Ir neb sydd yn a

gyrll y gwin

κοινὸν ταμιεῖον ἀγαθῶν διδαγμάτων. Βασίλειος. Richus k.

PSALMI DAVIDIS EX HEBRAEO *IN LATINVM CON*VERSI, SCHOLIISQVE PERNECESSARIIS ILLVSTRATI

*AB IMMANVELE TRE*MELLIO ET FRANCISCO IVNIO.

Μέμνησο ὅτι θνητὸς ὑπάρχεις. Phocyll.

Μόνος παχαχειρος ἐν αὐτῷ αἵματι.

¶LONDINI,
Excudebat Henricus Middletonus,
impenſis G. B.
1580.

POLOGIA ECCLESIÆ ANGLICANÆ.

Authore Iohanne Iuello, olim epiſcopo Sariſburienſi.

ROM. 1.
Non enim me pudet Euangelij CHRISTI: *Potentia ſiquidem eſt Dei, ad ſalutem omni credenti, &c.*

LONDINI,
Impenſis Thomæ
Chardi. 1591.

EX THESES DE SACRA SCRIPTVRA, ET ECCLESIA.

PVBLICIS IN ACADEMIA OXONIENSI DISPVTATIONIBVS, PROPOSITAE, EXPLICATAE, DEFENSAE, A IOHANNE RAINOLDO.

1 Sacra Scriptura docet eccleſiam, quicquid ad ſalutem eſt neceſſarium.
2 Eccleſia militans errare poteſt, & moribus, & doctrina.
3 Maior eſt authoritas ſacræ Scripturæ, quàm eccleſiæ.
4 Sancta catholica eccleſia, quam credimus, eſt cœtus vniuerſus electorum Dei.
5 Romana eccleſia, nec eſt eccleſia catholica, nec ſanum membrum catholicæ.
6 Eccleſiæ reformatæ in Anglia, Scotia, Gallia, Germania, cæteriſque regnis & rebuſpub. ſeipſas a Romana, iure ſegregarunt.

IEREM. 51. 9.
Curauimus Babylonem, & non eſt ſanata: derelinquite eam, & eamus vnuſquiſque in terram ſuam.

LONDINI,
Excudebat Henricus Middletonus,
impenſis Georgij Biſhopi.
ANNO. 1580.

HYGIEINA, *id eſt* DE SANITATE TUENDA MEDICINAE PARS PRIMA, AUTHORE TIMOTHEO BRIGHTO CANTABRIGIENSI, MEDICINÆ DOCTORE.

Ἄσκησις ὑγιείης ἀκορίη τροφῆς ἀοκνίη πόνων.
Sanitatis ſtudium, &c.

LONDINI,
Excudebat H. Middletonus,
impenſis. T. M.

The Printer to the *frendly Reader.*

THe occaſions that moued that famous Schoolemaiſter *Maturinus Corderius*, to make this familiar interpretation vpon Catos precepts was, for that were approued of moſt men, and thought very neceſſarie to bee taught, and alſo forbée auſe euery where euen at the firſt, this Booke receiued into ſchooles: and for that by expeciēce he did perceiue that his ſcholers through gnoraunce in writyng erred, and through negligence were forgetfull, and for lacke of readie inſtruction learned much and profited little, that when the ſcholer ſhould come to repetition, the maiſter ſhould haue more labour to orrect, then he had before to teache.

Now the occaſions that moued mee hereunto were not onely thoſe of *Corderius*, but alſo

*.ii. the

good allowyng of the ſame, by that learned Printer *Robertus Stephanus*, and alſo the tranſlations of this Booke into diuers languages, whiche occaſioned mee (for that our Engliſhe youth ſhould not want thoſe aydes, whiche forreine countries haue, for the eaſier obtaynyng of the Laten tongue) to cauſe this booke alſo to be made Engliſhe.

But paraduenture ſome will ſay, if the ſcholler haue his Leſſon conſtrued and engliſhed to hym in his booke, what ſhall he doe at ſchoole? To theim I aunſwere, (who I thinke are afrayd that ſcholers ſhould haue too muche for their money) that after he hath learned perfectly *ad vnguem* his conſtruction, thā he ſhall parſe it as perfectly, whiche I am of opinion he will not be able to doe at the firſt, without this help. For firſt, to a yong ſcholer the readyng of the Laten tongue is hard, conſtruyng harder, and parſyng hardeſt, ſo that by this helpe, the yong ſcholer ſhalbe able to reade, interprete, cōſtrue, and parſe his leſſon well, wheras the moſt part of ſcholers (I meane in their firſte booke they learne) doe neither reade well, conſtrue aright, nor be able to parſe one worde of their Leſſon.

And thus much I haue thought good to ſay vnder correction of good ſcholemaiſters, which I thinke will bee content to bee eaſed of ſome

of

of their paynes, and gladde to bryng forwarde
their ſcholers in learnyng. And that learnyng may increaſe in all, to the
glory of God, and profite
of our Engliſhe common weale,
God
graunte.

A. M. E N.

*.iii.

Johannes Holt est verus
possessor huius libri. teste
Willelmo Holt alder [illegible]

per me Johnem

MATVRINVS
CORDERIVS ROBERTO
STEPHANO TYPOGRAPHO. S. D.

*

DICTAVI *anno ſuperiore noſtris in re literaria tyrunculis quaſdam pueriles nugas, hoc eſt, Latînam & Gallicam interpretationem in diſticha illa de moribus, quæ nomine Catonis inſcribũtur. Quam rem equidem nunquam feciſſem, niſi moribus pridem receptum eſſe viderem, vt libellus ille pueris ad literarum tyrocinium accedentibus vbique ſtatim ab initio proponatur. Et certè hunc morem egomet quoque non omnino damnandum cenſeo: præſertim cùm id opuſculum iudicio doctiſſimorum ſemper probatum ſit. Fore autem ſperabam vt ſemel dictauiſſe, duntaxat in noſtro gymnaſio, ſatis eſſet: puerique ipſi gradatim aſcendentes, alij ex alijs quaſi per manus acciperent. Verùm eò redijſſe rem video, vt crebra deſcriptione iam penè omnia deprauata ſint: dum pueri partim neſcientes ſcribere, partim id facientes oſcitanter, vix vnum verbum integrè ſcriptum*

fol. C3 of Wagers Cruel Debtor
removed to C.34.g.34

EPISTOLARVM PAVLLI MANVTII LIBRI XII.

EIVSDEM QVÆ PRÆfationes appellantur: cum noua quoque acceſſione.

LONDINI
Excudebat Robertus Robinſonus.
1591.
Cum Priuilegio.

No lymme nor member let there want, but all in order due,
And in proportion comely framde, and pleaſant to the vew.
Leaſt Vulcane with his crooked pace delight the ſcornefull ſort,
Or with ſome other fault or maime, do make the people ſport,
Reſembling Therſit in his looke, or elſe Corites face,
Or Eſope in his lothſome ſhape, or Damon in his grace.
Ne let him of a harlot be borne of vnhoneſt fame,
By common rut as beaſtes do vſe, or villaines voyde of ſhame.
This alſo muſt be lookte vnto, what trade his parents vſed,
If no reprochfull kinde of arte that ought to be refuſed,
They liude vpon, for trade of life doth often hinder much,
And let the worde, that as it ſhould the heart it cannot tuch.
Of theſe things alſo other cauſes mayſt thou many bring,
For though it lyes not in our power, and though it be a thing
We can not doe withall nor helpe, what ſhape ſoeuer fall,
By fowle miſhap or parents fault, yet he that gouernes all,
Createth nothing here in vaine. For if the faſhion right

Did not the armyes, ſworde, and cart, that God in clowds did ſende,
Foreſhow Hieruſalems decay, and miſerable ende?
And Xerxes might in field before his legges for flight prepare,
When as a Mare amongſt his campe did fole a flying Hare.
The monſtruous foling of a Moyle beſide, did plainly ſhow
The loftie walles of Babilon ſhould haue an ouerthrow.
We all abhorre theſe monſtrous birthes, as nature vs doth mooue,
And ſeldome after them is ſéene, doth any goodneſſe prooue.
But moſt of all if women chaunce, ſuch monſtrous ſhapes to beare,
If nature faile in thoſe that are the worldly rulers heare.
For ſure the outward countnaunce doth declare the inwarde minde,
And what lyes hid in ſecret ſenſe, of good or yll we finde.
Of any foule yll fauoured face, what lookſte thou for but yll?
And who doth not his talke abhorre, and ſhunne his preſence ſtyll?
For theſe miſſhapen folkes vnto themſelues or other men,
Betoken harme, or elſe a ſigne of froward witte in them.
Therefore let not our huſbandman be ſhapte yll fauouredly,

M. TVLLII CICERONIS ORATIONVM

VOLVMEN PRIMVM,

à Ioan. Michaele Bruto emendatum.

Acceſſerunt breues animaduerſiones ex doctiſſimorum hominum commentarijs, quibus ita loci permulti explicantur, vt vulgò receptæ lectionis vbique ratio habeatur.

Quos autem in his ſimus auctores ſecuti auerſa pagella indicabit.

LONDINI

Excudebat Richardus Field.

1616.

A BOKE

reſydentes exactely writ=
n maner of a regiſter, new
mprinted augmen=
ted and corrected,
dicions of dyuerſe neceſſa=
ſundrye Preſidentes meete
ſuche perſons to knowe, as
e to learne the fourme
maner howe to make
l maner of euyden=
tes and inſtru=
mentes.
erticulers wherof ſhal
pere more playnelye
in the table of this
preſente boke.

inted at London in Flete
at the ſygne of the Prin=
armes by Thomas
Marſhe.

nno. M. D. L. V.

Almanacke for .xvii.

The yere of our lord.	Easter	The golde nomber.	T
M.D.xlviii.	i.Apryll.	x	A
M.D.xlix.	xxi.Apryll	xi	F
M.D l.	vi.Apryll.	xii.	E
M.D.li	xxix.mar.	xiii.	D
M.D.lii.	xvii.Apryl.	xiiii.	C
M.D.liii,	ii.Apryll.	xv.	A
M.D.liiii.	xxv.mar.	xvi.	G
M.D.lv.	xiiii.Apryl.	xvii.	F
M.D.lvi.	v.Apryll.	xviii,	E
M.D.lvii.	xviii.Apryl.	xix	C
M.D.lviii.	x.Apryl.	i.	B
M.D.lix.	xxvi. Mar.	ii.	A
M.D.lx.	xiiii.Apryl.	iii.	G
M.D.lxi.	vi.Apryl.	iiii.	E
M.D.lxii.	xxix.mar.	v.	D
M.D.lxiii.	xi.Apryl.	vi.	C
M.D.liiii.	ii.Apryl.	vii.	B
M.D.lxv.	xxii.Apryl.	viii.	G

¶ The yeare hath .xii. Moneth
one daye. And it hath in
CCC.lxv.dayes and
ſixe houres

¶. [illegible]
C. & W.B.and the petye Iuryers
the ſame attayntes attourneable in th
preſent terme of S. Hyllary, bey
pers [illegible] r reygne, which graunde
ne [illegible] upon the ſayde attaynte for th
pa [illegible] at the ſayde daye of retourn
[illegible] of them vnto vs in iſſues

And brought me beniſon, and ſo preuented thee.
I eate with him ere thou cammſt, and with my good will,
Bleſſed him I haue, and bleſſed he ſhall be ſtill.
Ah Iacob, Iacob, well may he be called ſo: **Eſau.**
For he hath vndermined me times two.
For firſt mine heritage he toke away me fro,
And ſee, now hath he awaye my bleſſing alſo.
Ah father, father, though Iacob hath done this thing:
Yet let me Eſau alſo haue thy bleſſing.
Shall all my good huntings for thee be in vaine?
That is done and paſt, can not be called againe. **Iſaac.**
Mine act muſt now ſtand in force of neceſſitie.
And haſt thou neuer a bleſſing then left for me? **Eſau.**
Behold, I haue made thy brother Iacob thy Lord. **Iſaac.**
A moſt poinant ſworde vnto my heart is that word. **Eſau.**
All his mothers children his ſeruantes haue I made. **Iſaac.**
That worde is to me ſharper than a raſers blade. **Eſau.**
I haue alſo ſtabliſhed him with wine and corne. **Iſaac.**
Wo be the day and houre that euer I was borne. **Eſau.**
What am I able to do for thee my ſonne? **Iſaac.**
Ah Iacob, Iacob, that thou haſt me thus vndone. **Eſau.**
Oh vnhappy happe: oh miſfortune, well away,
That euer I ſhould liue to ſee this wofull day.
But haſt thou one bliſſing and no mo my father?
Let me alſo haue ſome bleſſing good ſweete father.
Well, nature pricketh me ſome remorſe on thee to haue. **Iſaac.**
Behold, thy dwelling place the earthes fatneſſe ſhal haue,
And the dew of heauen whiche doune from aboue ſhall fall:
And with thy ſworde thy liuing get thou ſhall.
And to thy brother Iacob thou ſhalt be ſeruant.
Oh, to my yonger brother muſt I be ſeruant? **Eſau.**
Oh, that euer a man ſhould be ſo oppreſſed.
Thine owne fault it is that thou art diſpoſſeſſed. **Iſaac.**
Father, chaunge that piece of thy ſentence & iudgement. **Eſau.**
Things done can not be vndone, therfore be content. **Iſaac.**
Let me be in quiet, and trouble me no more,

Come

Animadverſiones
OAN. PISCA-
ORIS ARG. IN DIA-
LECTICAM P. RAMI:

Exemplis Sacr. literarum
paſſim illuſtratæ.

EDITIO SECUNDA:
Nonnullis locis correcta, compluribus
locupletata.

ſtolæ duæ de his in P. Rami Dialecticam animadver-
ſionibus: altera Gulielmi Tempelli, altera Ioan.
Piſcatoris, ſeparatim excuſę
extant.

LONDINI,
Excudebat H. Middletonus,
pro Ioh. Harriſono & Geor. Biſhop.
M. D. LXXXIII.

Come [illegible] haue made me to [illegible]
Oh [illegible] purchaſed many [illegible]
To liue a[illegible] lyng vnder ſuch a [illegible]
Ah hypocrite [illegible] begger vpon all ſemblyng [illegible]
I will be euen with thee for [illegible] wretche.
O God of Abraham, what maner of [illegible]
That to [illegible] it ſhoulde be made ſtrange
Were not one as good his part of [illegible] forgoe,
As not to be reuenged on his deadly foe?
God was angry with Cain for killing Abell:
[illegible] I kill Iacob marueilouſly well.
I may [illegible] him to [illegible] and rob
The Lord [illegible] for all thinges ſome thing ma
But as for [illegible] within my fathers tent,
Which to the [illegible] their conſe
[illegible] but I will [illegible] them till they ſtinke fo
And [illegible] thinking, [illegible] them of freſhe
I will [illegible] but while the matter is hot
Not one of them ſhall ſcape but they ſhall to the

Actus quinti, ſcæna quin

Ragau.

W Here are we now become? marie ſyr here
with Eſau my maiſter this is a blacke da
I told you, Eſau one day would ſhite a ragge
Haue not we well [illegible], olde ſayng to come la
Nay I thought euer it would come to ſuche a pa
Since he ſolde his heritage like a very aſſe.
But in faith ſome of them [illegible]
If he may reache them, will haue on the pe[illegible]

Actus quinti, ſcæna ſext

Eſau. Ragau. Abra. Mido.

Eſau. C Ome out [illegible] theues, come out, com
Ragau. I told you, did I not? that there would be a
Eſau. [illegible]

ΕΙΣ ΠΕΤΡΟΝ ΤΟΝ ΟΖΟΝ

Ιωάννου τοῦ Ἀλλιέος τετράστιχον.

Πέτρος ἦς, ὅτι πολλὰ διωχθεὶς, καρτερὸς ἔτλης·
Ὄζος ἦς, σοφίης ἄνθεα καλὰ φέρων·
Οὐ μόνον ἄνθεα καλ᾽, ἀτὰρ αὖ γλυκεροὺς ἔτι καρπούς·
Καρποὺς σακχάρεος καὶ μέλιτος γλυκίους.

A Summarye of the Chronicles of Englande, from the firſt comminge of Brute into this Lande, vnto this preſent yeare of Chriſt.

1570.

Diligentlye collected, and nowe newly corrected and enlarged, by Iohn Stowe, Citizen of London.

¶ Seene and allowed accordinge to the Queenes Maieſtyes Iniunctions.

Imprinted at London in Fleeteſtreate by Thomas Marſhe.

[illegible]

The triall of the ſupremacy wherein is ſet fourth ẏ vnitie of chriſtes church militāt geuē to S. Peter and his ſucceſſoures by Chriſte: And that there ought to be one head Biſhop in earth Chriſtes Vicar generall ouer all hys churche militant: wyth anſweres to the blaſphemous obiections made agaynſte the ſame in the late miſerable yeres now [illegible] paſte.

[illegible]

Aug. li. 3. de trinitate. ca. 3.

Vtile eſt plures libros a pluribꝰ fieri, diuerſo ſtilo, nō diuerſa fidē etiā de q̄ſtionibꝰ eiſdē: vt ad plurimos res ipſa perueniat, ad alios ſic, ad alios autem ſic.

IN ASSERTOREM CHYMICÆ, SED VERÆ MEDICINÆ DESERTOREM, FRA. ANTHONIUM, MATTHÆI

Gwynn Philiatri in Medicorum Londinenſium Collegio quarti Cenſoris Regeſtarij ſuccincta Aduerſaria.

Virg. Ænæid.l.12.396.

Scire poteſtates herbarum, vſumq; medendi
Maluit, & mutas agitare inglorius artes.

LONDINI,
Excudebat Richardus Field.
1611.

THE BVCKLER OF THE FAITH:

OR,

A DEFENCE OF THE CONFESSION OF FAITH OF THE reformed Churches in France, againſt the Obiections of M. *Arnoux* the Ieſuite.

Wherein all the principall Controuerſies betweene *the reformed Churches and the Church of Rome* are decided.

Written in French by *Peter du Moulin* Miniſter of the word *of God in Paris: and now tranſlated into Engliſh.*

The ſecond Edition.

LONDON,
Printed by *Richard Field* for *Nathanael Newbery.* 1623.

The Printer to the Reader.

CHriſtian Reader, although the very name of the author of this expoſition, vvere a ſufficient argument to commend the ſame vnto thee, yet becauſe I haue vndertaken the publiſhing hereof after ſo many labours of our ovvne learned and godly countrimen faithfully performed in this kinde, I thought it not amiſſe in a word or two to giue ſome reaſon of my fact. And firſt of all the excellencie of this expoſition, vvhich I commend not ſo much of mine owne knowledge, as vpon the iudgement of very godly and learned men, mooued me in this ſort to communicate it to the whole countrie. The praiſe vvhich ſeemeth peculiar vnto it, iſſueth from a double fountaine: firſt from the learned interpretation of the words in their natiue ſenſe, ſecondly from the ample and euident decla-

declaration of the true and full meaning of the Spirit of God in euery petition, which he hath indeauoured to ſet downe from the proprietie of the wordes in the Greeke and Hebrew tongue: ſhewing in ſuch ſort what bleſſings we are to aske, and what ſinnes we muſt bewaile, that not onely the ſimple by the bleſſing of God vpon their endeauour may in ſhort time hereby learne to pray in faith and in obedience, but the godly alſo and the learned, that haue atteined to further meaſure of knowledge and of grace, may increaſe their knowledge, and further edifie themſelues in their moſt holy faith. Thus wiſhing vnto thee the Spirit of prayer which may teach thee to vſe the meanes whereby thou maiſt pray with the Spirit and with vnderſtanding alſo, I take my leaue, and here ende.

STITVTIO CHRISTIANÆ RELIGIONIS.

Joanne Caluino authore.

Additi ſunt nuper duo Indices, hac poſtrema editione
longè quam anteà caſtigatiores,

*Ab Auguſtino Marlorato pridem collecti: quorum
prior res præcipuas, poſterior expoſitos ſacræ Scripturæ
locos continet.*

Item acceſſerunt annotatiunculæ perutiles, de quibus agetur
ſequenti pagella.

1576

LONDINI
Excudebat Thomas Vautrollerius
Typographus.

Dialectica
ANNIS SETO-
CANTABRIGIENSIS,

notationibus Petri Carteri,
vt clariſſimis ita breuiſſimis
explicata.
IC ACCESSIT, OB AR-
ingenuarum inter ſe cognationem,
Guilielmi Buclæi Arithmetica.

LONDINI,
ud Thomam Marſh.
Anno Domini, 1577. 82: 1584

BRITISH

Ἰωάννης Χῆκος.

υ κρεῖττων οὐδὲν ἐστι τῆς διαλεκτικ
θριγκὸν ἐπὶ καὶ τῶν τεχνῶν Πλάτων
ιύτην Σέτωνος πάνυ καλῶς τε κἀγαθ
οῖς φιλοπόνοις νέοισιν εἰσηγήσατο
φῶς τε συντόμως τε καὶ μάλα τεχν
ύτην γίνωσκε, ἣν, καὶ προθύμως μ
διδάσκαλον αὐτὸν οὐχ ἕνα τῶν πολ
υσίππων ἢ τὸν Ἀριστοτέλη μᾶλλον

Ῥίχαρδος ὁ Στέφανος ἄγγλος Πέ
τρῳ Καρτέρῳ εὖ πράττειν.

άρτερε μουσοτρόφοις πολὺ φίλτατε
ῆς λογικῆς ῥετῶν οὐκ ἐλάχιστε σοφ
κεἰσύγε πολλὰ μογήσας, Ἀριστοτέλ
χρήσιμα πολλὰ γράφων, λυσιτελ
στ᾽ ἐπιστήμας πρόμαχον κ᾽ ἡγήτορ
σαυτὸν ἀεὶ παρέχειν ταῖς μελέτ
ῆς σπουδῆς ἄγαμαι, τῆς εἵνεκεν οὐχ
ἄξιος ἐστὶ τυχεῖν, Κάρτερε καλέ

Dialectica
IOANNIS SETONI CANTABRIGIENSIS,

annotationibus Petri Carteri,
vt clariſſimis ita breuiſſimis
explicata.

¶HVIC ACCESSIT, OB AR-
tium ingenuarum inter ſe cognationem,
Guilielmi Buclæi Arithmetica.

LONDINI,
Apud Thomam Marſh.
Anno Domini, 1577.
Cum Priuilegio.

Ιωαννης Χῆκος.

Ου κρείττων οὐδέν ἐστι τῆς διαλεκτικῆς,
ἣν θριγκὸν εἶναι τῶν τεχνῶν Πλάτων λε
ταύτην Σέτωνος πάνυ καλῶς τε καγαθῶς,
τοῖς φιλοπόνοις νέοισιν εἰσηγήσατο
Σαφῶς τε συντόμως τε καὶ μάλα τεχνικῶ
ταύτην γίνωσκ, κὴν, κὰν προθύμως μανθα
διδάσκαλον αὐτὸν οὐχ ἕνα τῶν πολλῶ
χρυσίππον ἢ τὸν Ἀριστοτέλη μᾶλλον φρ

Ῥίχαρδος ὁ Στέφανος ἄγγλος Πέτρ
τῷ Καρτέρῳ εὖ πράττειν.

Κάρτερε μουσοτρόφοις πολὺ φίλτατε φί
τῆς λογικῆς ῥέτων οὐχ ἐλάχιστε σοφῶν,
ναὶ σύ γε πολλὰ μογήσας, Ἀριστοτέλους πε
χρήσιμα πολλὰ γράφων, λυσιτελῆ τ
ὥστ' ἐπισήμας πρόμαχον κ' ἡγήτορα σε,
σαυτὸν ἀεὶ παρέχειν ταῖς μελέτησιν
τῆς σπουδῆς ἄγαμαι, τῆς ἕνεκεν οὐχὶ τ
ἄξιος ἐστὶ τυχεῖν, Κάρτερε καλὲ τύχ

SENTENTIÆ
ERONIS, DE-
THENIS, AC TERENTII.
Dogmata Philoſophica.

ITEM,
Apoththegmata quædam pia.

OMNIA
ucentis auctoribus, tam Græcis quàm
is, ad bene beateq́; viuendum di-
ligentiſſimè collecta.

Auctorum nomina ſequentes pagellæ indicabitt.

LONDINI
Apud Thomam Marſh.
ANNO 1575.
riuilegio Regiæ Maieſtat

FLOVVERS
or eloquent phraſes of THE LATINE SPEACH,
gathered out of all the ſixe
Comœdies of Terence:

Whereof thoſe of the firſt three were ſelected by Nicolas Vdall.
And thoſe of the latter three, nowe
to them annexed by
John Higgins.
Very profitable and neceſſarie for the expedite knowledge of the Latine tongue.

(.˙.)

Imprinted at London by Thomas Marhe.
Anno. 1575.
Cum Priuilegio.

❡ HOC VOLVM
continentur.

Sententiæ Cic.
Apophthegmata Cic.
Similia Cic.
Piæ ſententiæ Cic.
Sententiæ variorum auctorum.
Sententiæ Terentij.
Sententiæ ex Apophth. Eraſmi.
Dogmata Philoſophorum, ex Cic.
Sententiæ Demoſthenis.
Similia Demoſth.

AD LECTOREM.

*Habes hunc librum, amice Lector,
tea caſtigatum, nũc ſanè, ſublatis plu
(adeo vt abſque vlla omnino offenſa,
tiliſſimèque legi poſſit) caſtigatiſſimu
vtere, fruere, ac vale.*

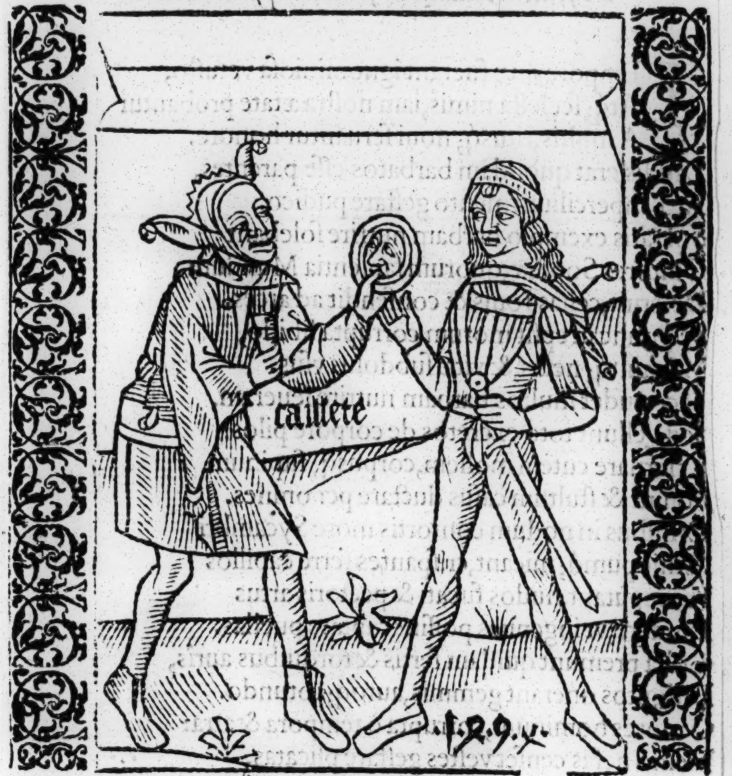
Westbrom West finis
est finis
John
Gillbird
John West

Two leaves f
Widowith's Tr
of Lucrece
separate
20 Jan 1919

Now at C A

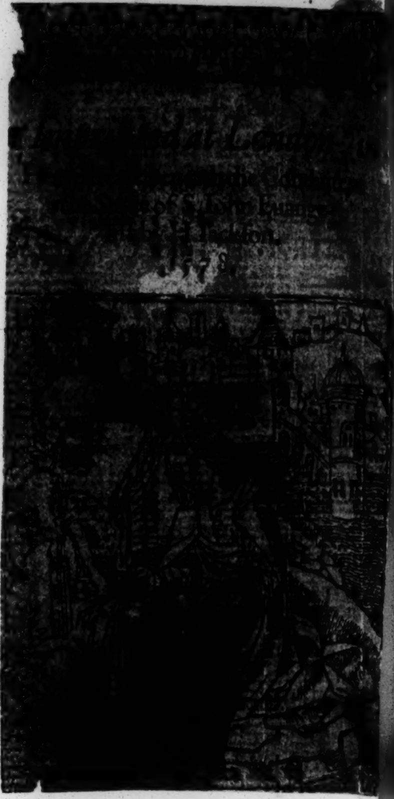
❧ Of nevve faſsions and diſguiſed garmentes.

¶ Who that newe garmentes loues, or deuiſes,
Or weareth by his ſimple wit and vanitie:
Geueth by his foly and vnthriftie guiſes,
Much euill example to yonge Commontie.
Suche one is a foole, and ſcant ſhall euer thée.
And commonly it is ſéene that nowe a dayes,
One foole gladly folowes anothers wayes.



Drawe nere ye Courtiers and galants diſguiſed,
Ye counterfait caitiffs that are not content
As God hath you made, his worke is deſpiſed:
Ye thinke you more wiſer then God omnipotent.
Unſtable is your minde, that ſhewes by your garment.

A foole



Johannes · Rastell

it but ſygnes of erth, th
moue to hym any worldl
ynges:but to ſpeke of ghoſtly [illegible]
ers. And to rede the paſſyon of cryſt
y the pſalmes of the paſſyon, and to
croſſe or a pyctour of the paſſyon of
efore yͤ eyes of the ſycke perſon. And
the kepers forget to gyue the ſycke
the agony warme drynke with a ſpo
a ſponefull of a cawdell or a coleſſe: A
lette euery man do indeuer hym ſelf
er, that the ſycke ꝑſon may fynyſſhe
Catholyckely in the fayth of Jeſu cry
ſo departe out of this myſerable wo
beſeche the Father, and yͤ ſone, and
hoſt thorow the meryte of Jeſu cry
, that J and all Creatures lyu

A M E N

[illegible] take a wyfe/
ke theyꝛ vowed cha
me/and ſeeth on yͤ
her doctours of thys
Luther ⁊ his wife/
is wyfe/frere Eco·
fe/pꝛeſte Carloſta-
n Otho monke and
mbert ⁊ hys wyfe/
/⁊ mo[illegible] frantyque
ey muſte nedꝭ haue
e I ſay as frãtyque
de rather ſende hys
as theſe be/then vs
ys that euer ſynnys
e teſtyfyed by theyꝛ
g/yͭ they dyed in the
ych byleueth yet/
vere hath done/and
dys ende/go there
[illegible] owt therof/
[illegible]/yet ſhall yt re-

eny colour of
to byleue theſe
they ſe yͤ pꝛiey
fyꝛſt authours
myꝛacle foꝛ yͤ p
yet theyꝛ techy
vppõ ſynne ⁊ b
clene cõtrary to
holy doctours
doth ſhewe ſo
chirch/which a
be conſerued ⁊
be ꝑſerued/in d
yͤ euer ſhall ſpꝛ
in ſpyghte of yͤ
of them all/wh
reſtrayne ⁊ deſt
wᵗ yͤ ſpirite of hy
⁊ dyſplayng hys
thꝛeyng theim
of yͤ Jewys
about yͤ w[illegible]

MACERS HERBAL PRACTYSYD BY DOCTOR LYNACRO

Tranſlated out of laten
into Englyſſhe [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
the [illegible]
[illegible]

---

profyte of our mo
gurche, and that w
do our duety & homage
with other, and for other
te Jheſu. Amen.

¶ A devoute prayer to
our Lady.

O Blyſſed Lady mother
Jheſu, and virgyne i
maculate, that art welle o
force, and mother of merc
ſyngular helper to all ẙ tru
to the, but now gracious la
mediatryce and meane
bleſſed ſone our ſavyou
Jeſu for me, [illegible] J
terceſſyons, I maye [illegible]

104
Duplicate. c/732

deſyres, euer to be your ſer
unt in all humylyte, and by
helpe and ſuccoure of all
y ſayntes hereafter in per-
etuall Joye euer to lyue
with the. Amen.

¶ FINIS.

¶ Jmprynted by me
Robert Wyer, dwel-
lyng i ſeynt Mar-
tyns paryſſhe be-
ſyde Charynge
Croſſe.

✠

The boke of

ome, folowynge the aucto-
g, of auncyent Phyloſophers/
uydynge/and ſpekyng of Vy-
[illegible] Vertues/ wherby a man
ay be prayſed/or dyſprayſe
ed/ with the maner to ſpe-
ke alwayes well and
wyſely to all folkes/
of what eſtate, ſo
euer they be.

¶ Here begyñe the Prologue of vyces, and vertues.

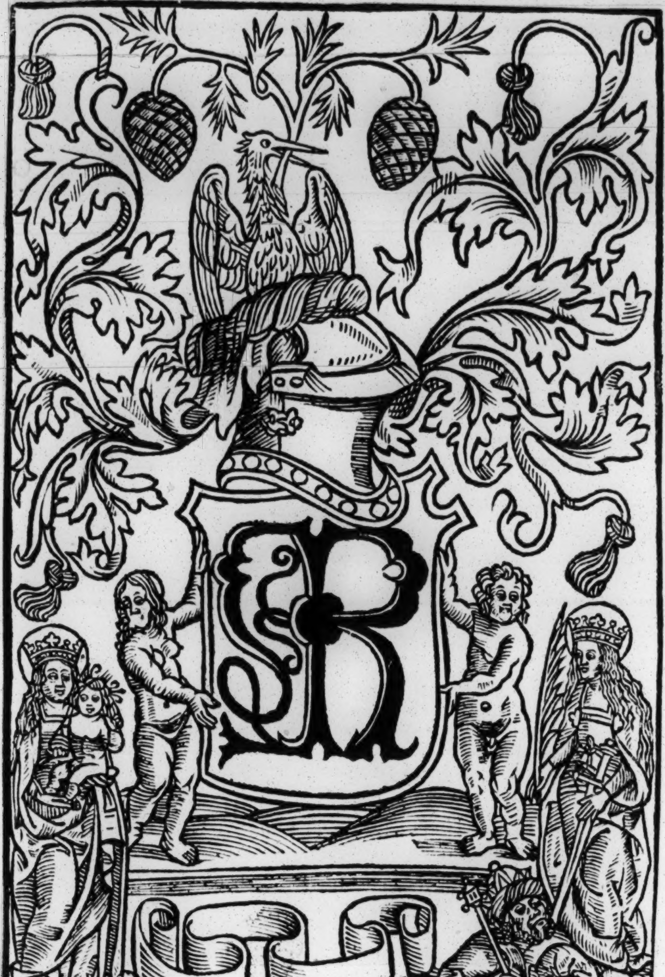
¶ Prologue.

IT was of Aprylle / the seuynteneth
In that fresshe tyme / that the rose
His flower begynneth / to sprede
And all other herbys and trees / do take
The byrdes do synge / so mery a songe
In the flouryssyhnge woodz / them self
For the swetnes of that tyme / so comfor
In the whiche / all thynges be delectable
I say for me / whiche the sayd daye
In my bed / all alone as I laye
I thought in my slepe / that I dyd se
A goodly medowe / not farre from me
Wherin of goodly Ladyes / a great compa
Me thought in my dreme / there shulde be
The fyrste of all / was lady Prudence
Whiche is so full / of great scyence
And then Folye / whiche doth not her res
After that Temperaunce / I dyd espye
With Dystemperaunce / that her went by

¶ Thus endeth the Rutter of the
dystaunce from one porte or
Countree to another.

mprinted by me Robert
r, dwellynge at the sygne of
t John Euangelyst, in seynt
artyns parysshe, in the Duke
of Suffolkes Rentes be
syde Charynge
Crosse.

USEUM



nopia to Pero, nexte the w
ſt.ii.C.xx,
rom Pero to meſſembre, nexte th
ſt.ii.C.xxx.
rom Meſſembre to mancro North,
.iii.C.lx.
rom Mancro Caſtro, to Danobia
,a.C.xxx.
rō nobia, to the ſtractes of La
E .C.

¶ The Compaſſe of

¶ Prologue.

ll that great companye/ I dyd ſe
In that ſame medowe/ as ſemyd me
Euery one of them/ after her nature
fore I drewe me nere/ at auenture
e better/ to vnderſtande theyr reaſon
Vnder a buſſhe/ in that ſeaſon
ly me hydde/ all thynges to marke
e incontynent/ was in my herte
ynted/ and with that I dyd wake
enne and ynke/ then I dyd take
ayd vyſyon/ truely to wryte
n ordre/ euery thynge to indyte
n this boke/ ye may it rede
t perceyue/ yf ye take good hede
rounde therof/ is founde in ſcyence
fore I pray you/ of pacyence
myne ygnoraunce/ therin pardon
cōmpt all/ to iuſt correccyon
nomore in ryme/ I wyll vſe
this with the faultes/ and me excuſe
e begynnynge/ and fyrſte of all
e treatyd/ of Prudence the pryncypall.

¶ here endeth the Prologue/
of this preſent boke/ and
foloweth of prudence.

nopia to Peto, nexte the w
ft.ii.C.xx,
rom Peto to meſſembre, nexte the
ft.ii.C.xxx.
rom Meſſembre to mancro North
.iii.C.lv.
rom Mancro Caſtro, to Danobia
,a.C.xxx.
rõ Danobia, to the ſtractes of La
C [illegible] .C.

The Compaſſe of

Prologue.

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Euery one of them/ after her nature
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cōmpt all/ to iuſt correccyon
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e treatyd/ of Prudence the pryncypall.

Here endeth the Prologue/
of this preſent boke/ and
foloweth of prudence.

Prologue.

Alſo I dyd beholde/Amoures
Whiche was clothed/in foure coloures
Then I dyd ſe Enuye/that cruell mayſ
Whiche went next/vnto Gladnes
Then folowed Heuyneſſe/full of robo
Makynge her argument/with Melanc
Then noble Peace/apperyd with great
Whiche boldly/chaſed Yre, out of that pla
Then Chaſtyte/me thought was in ſyg
Whiche agaynſt Lechery/ſtyfly dyd ſyg
Then Strength apperyd/and alſo Pa
Whiche bytwene them/had ſome dyffer
Then I ſe Suertye/and alſo Fere
In great dyfference/there as they were
Then the Enemye/full of dyffame
Came in to that place/with good Fam
After them Glotonye/and Abſtynence
Amonges whom/was ſome dyfference
I ſawe then Conſtaunce/that noble da
With Inconſtaunce/that is worthy of
Then noble Courage/with Vaynegl
There I dyd ſe/I haue it in memorye
Alſo there was Iuſtyce/and Iniuſtyc
Them ſelfe beholdynge/with great ma
And I dyd ſe Loyalte/and Falſhede
With Lyenge/and Trouth in the laſte

Wyſdom.

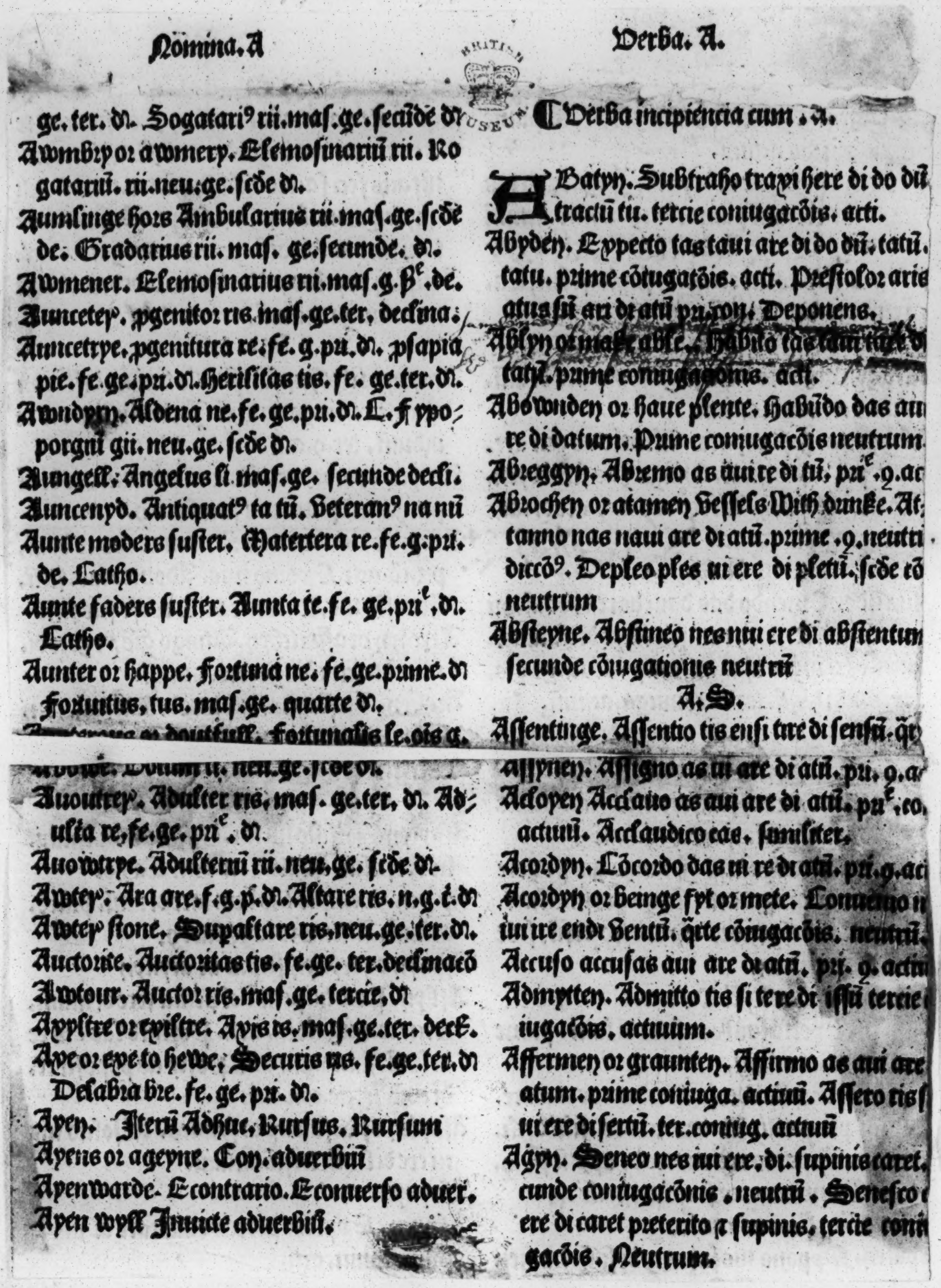
And after whan my ſoule is ſeperate
From this mortall body/and clot of clay
With thy holy preſence/o moder immaculate
From me expell the ougly fende a way
O moder of mercy ſyns thou well may
Thy ſonnes preſence purchace for me
By thy ayde and ſocour that I may ſay
That I haue eſcapyd this ſtormy ſe.

⁂

Our Shyp here leuyth the ſees brode
By helpe of God almyght and quyetly
At Anker we lye within the rode
But who that lyſteth of them to bye
In Flete ſtrete ſhall them fynde truly
At the George: in Richade Pynſōnes place
Prynter vnto the Kyngꝭ noble grace.
Deo gratias.

Promptorium Parvulorum
1499

111



Nomina. A

ge. ter. dn. Sogatariꝰ rii. maſ. ge. ſecūde dn.
Awmbry or awmery. Elemoſinariū rii. Ro
gatariū. rii. neu. ge. ſcđe dn.
Aumlinge hors Ambularius rii. maſ. ge. ſcđe
de. Gradarius rii. maſ. ge. ſecunde. dn.
Awmener. Elemoſinarius rii. maſ. g. ſᵉ. de.
Aunceterꝰ. ꝓgenitor ris. maſ. ge. ter. declina.
Auncetrye. ꝓgenitura re. fe. g. pri. dn. ꝓſapia
pie. fe. ge. pri. dn. Herilitas tis. fe. ge. ter. dn.
Awndyrn. Aldena ne. fe. ge. pri. dn. L. Fypo-
porgnū gii. neu. ge. ſcđe dn.
Aungell. Angelus li. maſ. ge. ſecunde decli.
Auncenyd. Antiquatꝰ ta tū. Veteranꝰ na nū
Aunte moders ſuſter. Matertera re. fe. g. pri.
de. Latho.
Aunte faders ſuſter. Amita te. fe. ge. priᵉ. dn.
Latho.
Aunter or happe. Fortuna ne. fe. ge. prime. dn
Fortuitus, tus. maſ. ge. quarte dn.
Aunterous or doutfull. Fortunalis le. ois g.

Avowe. Votum ti. neu. ge. ſcđe dn.
Auoutrerꝰ. Adulter ris. maſ. ge. ter. dn. Ad-
ultera re. fe. ge. priᵉ. dn.
Auowtrye. Adulteriū rii. neu. ge. ſcđe dn.
Awterꝰ. Ara are. f. g. p. dn. Altare ris. n. g. t. dn
Awterꝰ ſtone. Supaltare ris. neu. ge. ter. dn.
Auctorite. Auctoritas tis. fe. ge. ter. declinacō
Awtour. Auctor ris. maſ. ge. tercie. dn
Appyſtre or eyilſtre. Apis is. maſ. ge. ter. decl.
Aye or eye to hewe. Securis ris. fe. ge. ter. dn
Dolabra bre. fe. ge. pri. dn.
Ayen. Iterū Adhuc, Rurſus. Rurſum
Ayens or ageyne. Con. aduerbiū
Ayenwarde. Econtrario. Econuerſo aduer.
Ayen wyll Inuicte aduerbiū.

Verba. A.

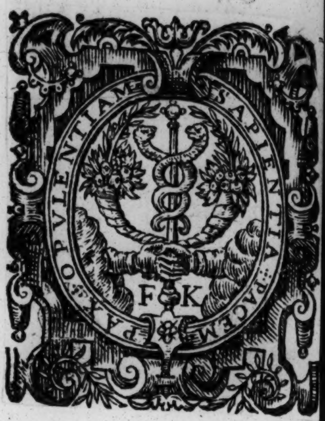
Verba incipiencia cum. A.

ABatyn. Subtraho traxi here di do dū
tractū tu. tercie coniugacōis. acti.
Abyden. Expecto tas taui are di do dū. tatū.
tatu. prime cōiugacōis. acti. Preſtolor aris
atus ſū ari di atū pri. con. Deponens.
Ablyn or make able. Habilito tas taui tare di
tatū. prime coniugacionis. acti.
Abownden or haue plente. Habūdo das aui
re di datum. Prime coniugacōis neutrum.
Abreggyn. Abreuio as aui re di tū, priᵉ. ꝯ. ac
Abrochen or atamen veſſels with drinke. At-
tanno nas naui are di atū. prime. ꝯ. neutri
diccōꝰ. Depleo ples ui ere di pletū. ſcđe cō
neutrum
Abſteyne. Abſtineo nes nui ere di abſtentum
ſecunde cōiugationis neutrū

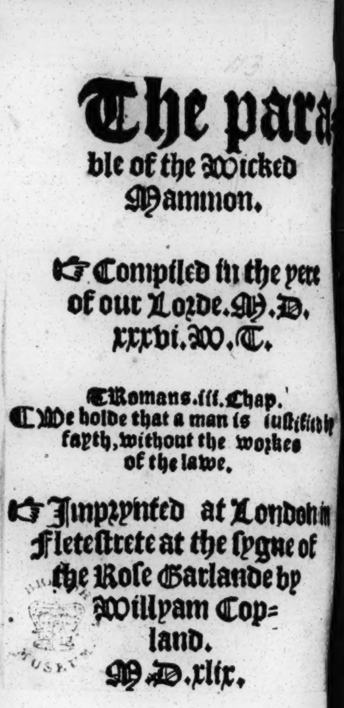
A. S.

Aſſentinge. Aſſentio tis enſi tire di ſenſū. q̄r
Aſſynen. Aſſigno as ui are di atū. pri. ꝯ. a
Acloyen Acclauo as aui are di atū. priᵉ. co.
actiuū. Acclaudico cas. ſimiliter.
Acordyn. Cōcordo das ui re di atū. pri. ꝯ. ac
Acordyn or beinge fyt or mete. Conuenio n
iui ire endi ventū. q̄rte cōiugacōis. neutrū.
Accuſo accuſas aui are di atū. pri. ꝯ. acti
Admytten. Admitto tis ſi tere di iſſū tercie
iugacōis. actiuum.
Affermen or graunten. Affirmo as aui are
atum. prime coniuga. actiuū. Aſſero tis ſ
ui ere di ſertū. ter. coniug. actiuū
Agyn. Seneo nes ui ere. di. ſupinis caret.
cunde coniugacōnis. neutrū. Seneſco
ere di caret preterito ꝗ ſupinis. tercie con
gacōis. Neutrum.

112



113



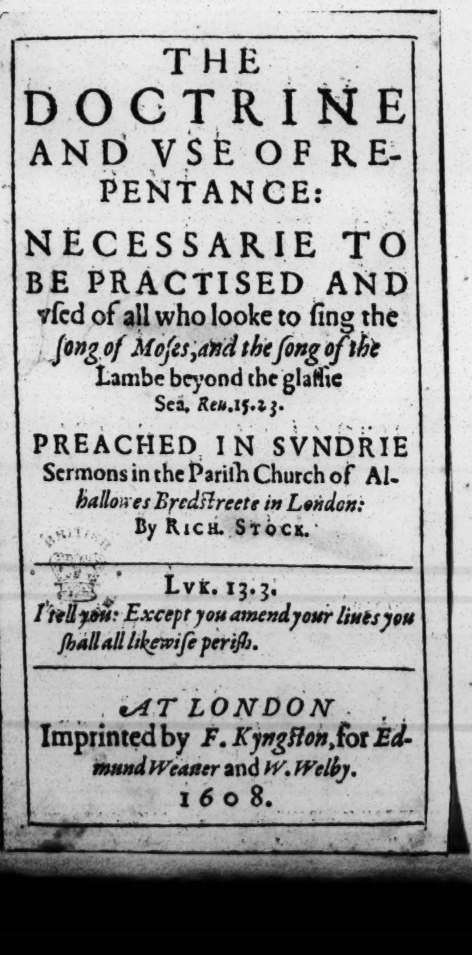
The para
ble of the Wicked Mammon.

☞ Compiled in the yere
of our Lorde. M. D.
xxxvi. W. T.

Romans. iii. Chap.
We holde that a man is iuſtified by
fayth, without the workes
of the lawe.

☞ Imprynted at London in
Fleteſtrete at the ſygne of
the Roſe Garlande by
Willyam Cop-
land.
M. D. xlix.

114



THE DOCTRINE AND VSE OF REPENTANCE:

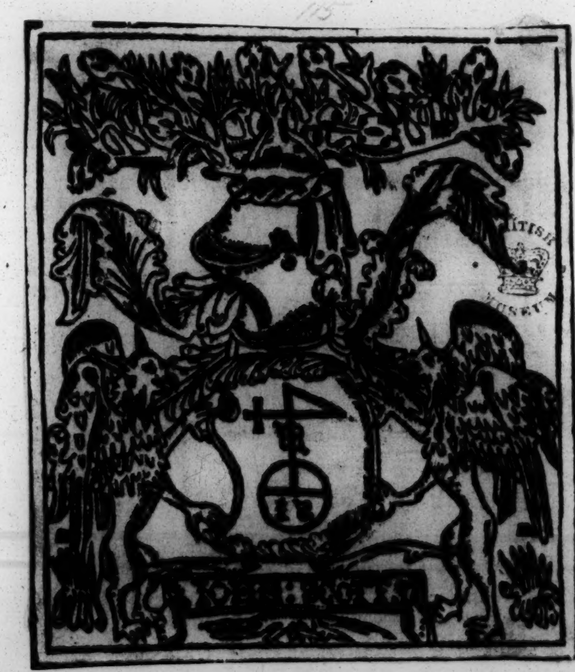
NECESSARIE TO
BE PRACTISED AND
vſed of all who looke to ſing the
ſong of Moſes, and the ſong of the
Lambe beyond the glaſſie
Sea. *Reu.* 15. 23.

PREACHED IN SVNDRIE
Sermons in the Pariſh Church of Al-
hallowes *Bredſtreete in London:*
By RICH. STOCK.

LVK. 13. 3.
I tell you: Except you amend your liues you
ſhall all likewiſe periſh.

AT LONDON
Imprinted by *F. Kyngſton*, for *Ed-*
mund Weauer and *W. Welby.*
1608.

115



as wer borne afore matrimonie, ſhould be legittimate, as well as thei that be borne within matrimonie, as to ẏ ſucceſſion of inheritaunce, for ſo much as the churche accepteth ſuche for legittimate, And all the erles and barons with one voice anſwered, that thei wold not chaūg the laws of the realme which hetherto haue ben vſed and approued.

¶ Moreouer it is prouyded ẏ euery free man, whiche oweth ſuyte to the countye, tythyng, hundred, and wapentake, or to the court of his lord, may frely make his attourney to do thoſe ſuites for him. Cap.x. Attourney.

¶ Concerning treſpaſſers in parkes and pondes, it is not yet diſcuſſed: for the lordes demaunded the proper impriſonment of ſuch as they ſhould take in theyr parkes and pondes, which the kyng denied. Wherfore it was deferred. Cap.xi. Parkes.

A ſtatute of the leape yere made the .xxi. yere of kyng Henry the thirde.

THe kyng vnto his Juſtices of the bench, greting. Know ye that where within our realm of Englād, it was doubted of the yere and day that were wont to be aſſigned vnto ſicke perſons beyng impleaded, when and from what day of the yeare goyng before vnto an other day of the yere folowing, the yeare and day in a leape yere ought to be takeand rekened how long it was. We therfore willing ẏ a conformitye be obſerued in this behalfe euery where within oure realme, ⁊ to auoyde al daunger from ſuche as be in plea, haue prouided ⁊ by the counſayle of our faithful ſubiectes haue ordeyned, ẏ to eſchue frō henceforth al doubte and ambiguitie that myght aryſe here vpon, the day increaſing in the leape yere ſhall be accompted for one yere, ſo that becauſe of that day none ſhall be preiudiced that is impleaded, but it ſhalbe takē and reckened of the ſame moneth accompted for one day, And therfore we cōmaunde you, that from henceforth you do cauſe this to be publyſhed afore you, and be obſerued. Witnes my ſelfe at weſtminſter. ⁊c.

¶ Here begynneth the ſtatute of bread and ale, made the .51. yere of kyng Henry the thyrde.

When a quarter of wheat is ſold for .xii.d. thē waſtel bread of a farthing ſhal waygh .vi.li. ⁊ .xvi.s. Bread coket of a farthing of ẏ ſame corne ⁊ bultel, ſhal waigh more thē waſtell by .ii.s. Coket bread made of corne that is of leſſe pryce ſhall waie more thā waſtel by .v.s. a ſimnel of a farthīg ſhal way ii.s. leſſe thē waſtel. Bread made of ẏ whole wheat ſhal wai a coket ⁊ an half, ſo ẏ a coket ſhal weigh more then a waſtel by .v.s. Bread of trete ſhal way .ii. waſtels Bread of common wheat ſhall weigh .ii. great cokets. Whē a quarter of wheat is ſold for .xviii d a waſtel lofe of a farthīg ſhal weigh .iiii.li.x.s.viii.d. When a quarter of wheat is ſold for .ii.s. thē a waſtel lofe of a farthing, ſhall way .iii.li.viii.s.

When it is ſolde for .ii.s.vi.d. then .iiii.s.iii.d.ob.q.

when

when for. iii.s.	xlviii.s.
when for.iii.s vi, d.	xlii.s.
when for.iiii.s.	xxxvi.s.
when for.iiii,s.vi.d.	xxx.s.
when for.v.s.	xxviii.s.ii.d.ob.
when for.v.s.vi.d.	xxiiii.s.viii.d.q.
when for.vi.s.	xxii.s.viii.d.
when for.vi.s. vi.d.	xix.s.xi.d.
when for.vii.s.	xix.s.i.d.
when for.vii.vi.d.	xviii.s.i.d.ob.
when for.viii.s.	xvii.s.
when for.viii s,vi.d.	xvi.s.
when for.ix.s.	xv.s.q..
when for.ix,s.vi.d.	xiiii.s.iiii.d.ob.q
when for.x.s,	xiii.s.vii.d.ob.
when for x.s.vi.d,	xii.s.xi.d.q.
when for.xi.s.	xii.s.iiii.d,q
when for.xi.s.vi.d.	xi.s.x.d.
when for,xii s.	xi.s,iiii.d.

Bakers.

Bruer.

¶ And thē a baker of euery quarter of wheat (as it hath bē proued by the kyngs bakers, may gaine.iiii.d.and the branne, and two loues for aduauntage, for thre ſeruauntes.i.d.ob. for too laddes. ob.in ſalte.ob.for knedyng ob.for candell.q.for woode.ii.d.for his bultel.ob. when a quarter of wheat is ſold for.iii.s.or.iii.s.and.iiii.d. And a quarter of barley at the pryce of.xx.d.or.ii.s. And a quarter of otes at,xvi.d.then Brewars in cities ought and may well afforde and ſell.ii.galons for.i.d. And out of citties they may ſel iii or.iiii.galons for.i.d.

¶ Here beginneth a ſtatute concernyng general daies in the bench made the.51.yere of kyng Henry the thirde.

ayes in
banke.

If a writ come within the vtas of ſaint Mighel, a day ſhalbe geuen therupon vnto the vtas of ſaint Hillarii, & if it cōe in the quinzime of ſaint Mighel, day ſhalbe geuē vnto ẏ quinzime of ſaynt Hillarii. If it come in ẏ.iii.wekes after ſ.Mighel, the day ſhalbe craſtino purificationis. If within a moneth after Mighelmas, in ẏ vtas of the purificatiō. If in craſtino animarum, then in the quinzyme of Eaſter. If in craſtino Martini, then in the.iii. wekes after Eaſter. If in ẏ vtas of S.Martin, then in Eaſter moneth. If in the quinzime of S.martin, thē within.v.weks after Eaſter, & alſo ther is day ſpecially geuen in craſtino aſcencionis, & it counteruayleth as much as within.v.wekes after Eaſter. If in the vtas of ſaint Hillari, in the vtas of the Trinitatis. If in quindena Hillarii, then in quindena Trinitatis, & ſometime in craſtino of ſaint John Baptiſte. If in craſtino purificationis, thē in craſtino & vtas of ſaint John Baptiſte, if in the vtas of the purificatiō, thē in quindena of John Baptiſt, if in quindena Paſche, thā in the vtas

A CONTINVANCE OF ALBIONS ENGLAND:

By the firſt Author. W. W.

LONDON,
Imprinted by *Felix Kyngſton* for *George Potter*, and are to be
ſold at his ſhop in Pauls Church-yard, at the ſigne
of the Bible. 1606.

VICTORIA CHRISTIANA.

CONCIO AD CLERVM:
HABITA OXONII, ANNO
1591. EDITA ET INSCRIPTA
NOBILISSIMO GVLIELMO HERBERTO, tum Cardidiæ deſpotæ,
nunc Pembrochiæ Comiti
honoratiſsimo.

LONDINI
Ex Typographeio KYNGSTONIANO, *Impenſis* Cuthberti Burbæi & Edmundi Weauer.
Anno Domini. 1606.

Looke beyond Luther:

OR AN

ANSWERE TO THAT QVESTION, SO OFTEN AND SO INSVLTINGLY PROPOSED BY our Aduerſaries, asking vs; *Where this our Religion was before* Luthers *time?*

WHERETO ARE ADDED SOVND PROPS TO BEARE vp honeſt-hearted Proteſtants, that they fall not from their ſauing-faith.

BY RICHARD BERNARD, OF
Batcombe in Sommerſetſhire.

LONDON,
Imprinted by *Felix Kyngſton*, and are to be ſold by *Edmund Weauer*, at his ſhop, at the great North-doore
of *Pauls*. 1623.

THE [illegible]IRST COM[illegible]D[illegible] OF PVB. TERENTIVS, *CALLED* ANDRIA,

Or,

[illegible] Woman of Andr[illegible]

[illegible] Engliſh and Latine:

[illegible] for ſuch as would write or ſpeake [illegible] the Language of this Author, after any Metho[illegible] whatſoeuer, but eſpecially after the Method of D^r^. *Webbe.*

Priuiledged by Patent from his Maieſtie.

LONDON,
[illegible]ted by *Felix Kyngſton* for *Philip Waterhouſe*, and are to be ſold [illegible] his ſhop at the ſigne of S. *Pauls* Head in Canon-ſtreet [illegible]
[illegible] 1629.

⁊c. ſur diſſ. le tenaunt dit que vn R. fuit ſſi ⁊c. ⁊ enfeſſe W. ⁊ Js. par ceo chre ⁊c. oue garraunte ⁊ luy vouch. ⁊c. ⁊ pour ceo q il nad rienz deinz le ſeignior ⁊c. del ſoſn prio que il ſoit ſoſn par lepõ le roy en lonõ ⁊ en le counte de H. ⁊ pur ceo que le court ne fuit auiſe ⁊c. iour fuit done ouſtre al proſch. court ⁊c. a ql iour vn Supſ. vient as bayll. de ſucceſſ. ⁊c. mes auaunt le ſupſ. grãt Knyu. chaunc. dit que le court ne duiſt reſc. tiel vouch. mes ali myſe le t. de reſpõd en chief quar tiel vouch. ne fuit my reſc. de rec. tre al comen ley pr terre en aunc. demeſne mes lez bõ claerkz del chaunc. ⁊ autz clarkez diſ. que ceo fuit aunc. courſe p q par auiſe de toutz lez Juſticez le Superſ. fuit graunt ⁊c. vide en title de ayde. 4. H. 4. que il ne vouch. ceſtuy de que il preya aide ſauns monſtre cauſe ⁊c.

Prec. qd redõ le tenant vouch. a gart ii. p q ſoſn iſſiſt vs eux ⁊ le vic. t. que lun e mort Hyll. p le t. vouch. a gart vn B ⁊ le dõ diſ. que il ali vouch. ii. autz adeuaunt ⁊ par taunt ſerra ſupp que il e einz en le tre par eux par que de vouch. eſtrang parſon ore ne ſerra reſc. ⁊ le court dit que coment que le tenaunt auoit malement vouch. a deuaunt vnc. il ne ſerra mye eſtoppe p cell. a ore de vouch. a large ⁊ le dõ dit que ſi vn t. vouch. a gart ⁊ le vouch. entr en le gart tout que le vouch. deuie aps q le t. ne ſerra mye reſc. de vouch. vn autr. eſtraunge parſon ⁊c. ⁊ les Juſtic. diſ. q ceo ne fuit p ſimapll en ceo caſe pour ceo que quaunt le vouch. entre en le gart le court eſt appriſe que cel vouch. e bone mes en ceo cas il puit eſt que le vouch. le t. fr faux. pour que le vouch. eſtut vers leſtraunge quod nota

Finis tocius iſtius opis finit. xxi. die. Dicembr
Ao dñi Millecimo quigẽteſimo ſeptodecimo

R Kemp: precium: 4:d
:1567:

HEC·ROSA·VIRTVTIS·DE CELO·MISSA·SERENO
ETERNVM·FLORENS REGIA SCEPTRA·FERET

Et hec de Anno. xxxvii. Henrici ſexti dicta ſufficiant
Impreſſ. per Richardum Pynſonum regium
impreſſorem. Cum priuilegio
a rege indulto.

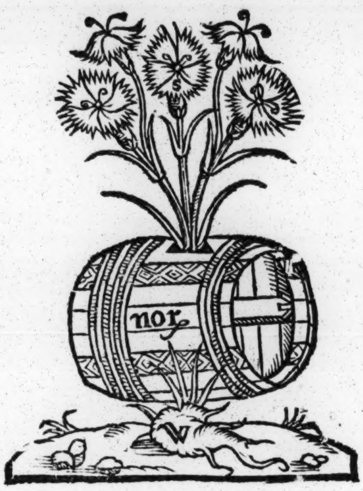
TABVLÆ
ANALYTICÆ,
QVIBVS EXEMPLAR ILLVD SANORVM SERMONVM DE FIDE, CHARITATE, ET PATIENTIA,

quod olim Prophetæ, Euangeliſtæ, Apoſtoli literis memoriæque mandauerunt, fideliter declaratur.

AVTHORE
STEPHANO SZEGEDINO PANNONIO.

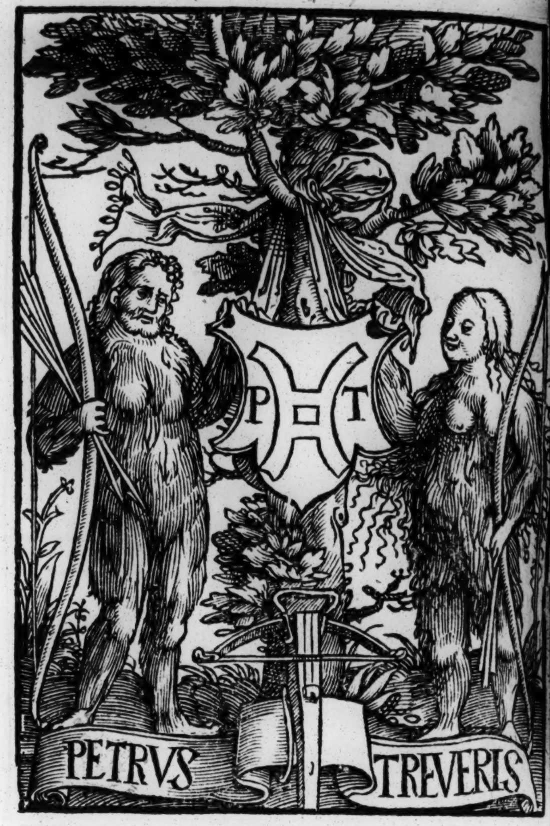
De operis huius, nunquam anteà editi ratione & vſu longè maximo, ad ampliſſ. Senatum *Schaphuſianum* Epiſtola Dedicatoria.

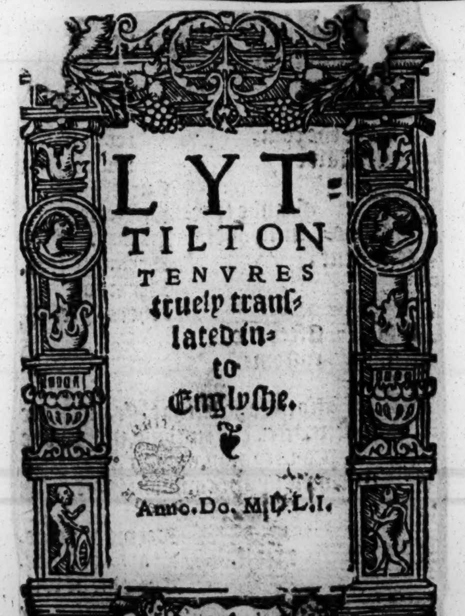
Authores tam veteris quàm noui Teſtamenti, his Tabulis illuſtratos, ſeptima pagella continet.



LONDINI
Excuſum in ædibus Richardi Fieldi, impenſis
Guilielmi Nortoni.
1603.

☞ Imprynted at London in Fletestrete at the sygne of the George nexte to saint Dunstons church by wyllyam Myddylton. In yͤ yere of oure Lorde. M. CCCCC.xlvii. The fyrst daye of Februarye.





LYTTILTON
TENVRES
truely translated into
Englyshe.

Anno.Do.M.D.L.I.

A confort[illegible]

[illegible]pecially if [illegible]
[illegible] hath bin co[illegible]
myſelf and other that [illegible]
to envy and ſtrife, [illegible]
travayll we [illegible] ta[illegible]
them [illegible] we [illegible]
to be [illegible]ched [illegible]
power [illegible] ſo moche of [illegible]
[illegible]nge is great
uppon them [illegible]nge. God [illegible]
be fulfilled upon them, we [illegible]
hys wyll and pleaſure [illegible]
not [illegible]
hys [illegible]

Let us [illegible] once [illegible]
[illegible] them to [illegible]
[illegible] to the know[illegible]
[illegible] both oure
[illegible] and oure
[illegible]eavy.

[illegible] N I S.

[illegible] in Southw[illegible]
[illegible]mes Nicol[illegible]
[illegible]n G[illegible]

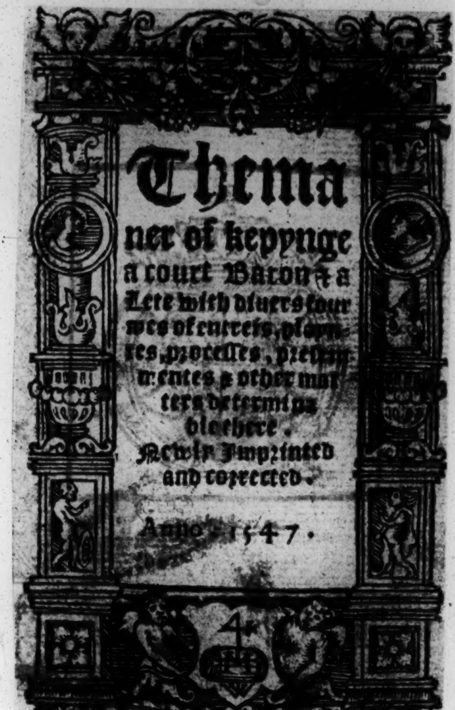
Cum privilegio[illegible]

that be dead.

cauſe doth God [illegible] pulle
the creatures. An[illegible]ge he is
father, bꝛydegrome a[illegible]ſbonde
(foꝛ he is ſtronge ⁊ gelous) abyde
our hope, loue oꝛ truſt vpō ony
hys is the cauſe then that he doth
in the, and caryeth vs vpon hym,
oꝛ loke on what creature we haue
, loue and affection, that wyl he
out of our ſyght: yf he doth loue
n he hath ſu[illegible] gelouſy vpon vs
moſt cheſe[illegible]clare hys loue

hys alſo it commeth that Chꝛiſte
forbyddeth vs to call ony man
earth, foꝛ we haue only one fa-
en, namely God, which wyl noꝛ
vs to call oꝛ to haue ony mā vpon
: that becauſe we ſhuld depend
only vpō hym, lokyng foꝛ al good
he wyll be yͤ ſame that we maye
unto: ſeyenge he can not noꝛ
vs, ⁊ that becauſe he is no earthly
ly father . [illegible] cauſe
man bleſſed and [illegible] that put
, hope and confidence in
prophete ſayeth.

129



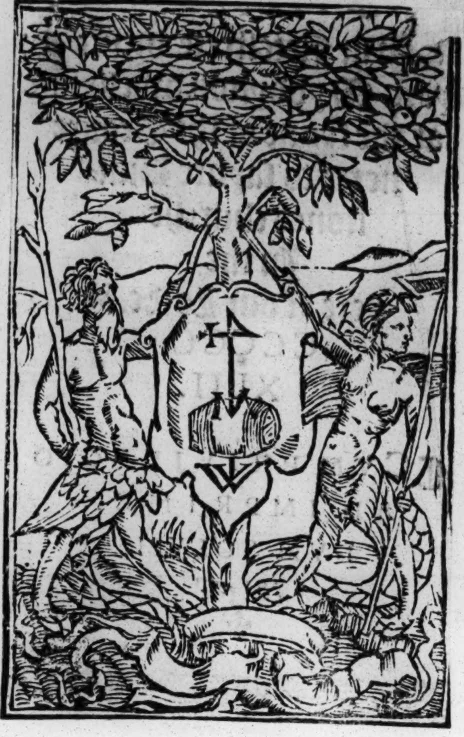
The ma
ner of keypynge
a court Baron & a
Lete with diuers fourmes of entreis, playntes, processes, presētmentes & other matters determynable there.
Newly Imprinted
and corrected.

Anno. 1547.

FINIS.

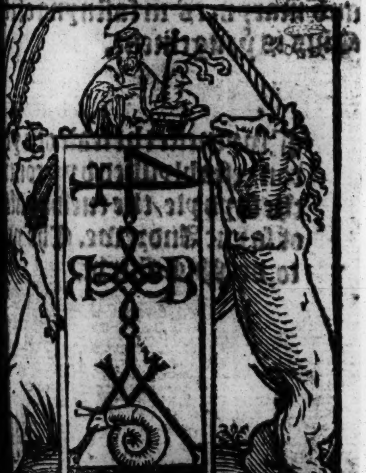
Explicit Modus tenēdi vnū hundredum Impressum Londini in
vico qui vocatur Fletestrete
per VVilhelmū Myddylton. Anno Dn̄i. M.
CCCCC.xlvii.

130



131

hus endeth the rutter of þ see
h the lawes of þ yle of Auleron
nslated & enprynted by Robert
lande / at þ costes & charges of
harde bākes dwellyng in þ pul
f London. A°. dn̄i. M. D.xxviii
Cum gratia & priuilegio.



And yͤ marchaunts muſt pay
of the .ii. pyppes/bycauſe they
yed at yͤ pryce yͤ other be ſolde.
ſter ⁊ maryners ought to ſet th
ſyng fyrſt to recouer yͤ domage
pounde. The owners of yͤ ſhyp
ke nothing/for it was faute of
and maryners in faſtnyng of
This is yͤ iugement.

¶ Wytneſſe the ſeale of yͤ
ron/eſtablyſſhed by yͤ con
the ſayd yle/the tueſday a
of ſaynt Andrewe. The y
lorde, M.CC.lxvi.

d. Therfore benygne Jheſu
e thy mynde for this paſſyon
yte all thy woūdes within
y herte, with thy precyous
ode, that I maye rede them
thy drede and thy loue. And
at I may contynue in pray-
ng and thankyng the to my
ues ende. Amē. Pater. Aue.

O Blyſſed Jheſu mooſt me
keſt lyon, myghtieſt kyng
mortall and the moſt vycto
ous. Haue mynde of the so-
we that thou ſuffred whan
the myghtes of thy herte &
y for feblenes fayled to the

c

132

Duplic

Fragme

Fyfteen

a praie

[illegible]

ng thy hed thus. N
it [illegible] done. For mynde
anguysche and sorowe bl
Jhesu haue minde on me
last ende, whan my soule
be anguyssched, and my sp
troubled. Amen. Pater. A

O Blyssed Jhesu ẏ one
gotten sone of almyg
god thy father, & shynyng
kenes of his figural subst
Haue mynde of thy meke
mendyng, whan that tho
ded thy spyryte in to
of thy father, & so
loste thy bodely lyfe, w

urche, and that we
ur duety & homage
h other, and for othe
hesu. Amen.

A deuoute prayer to our Lady.

O Blyssed Lady mother of
Jhesu, and virgyne im-
culate, that art welle of cō
te, and mother of mercye,
guler helper to all ẏ truste
he, but now gracious lady
medyatryce and meane to
ẏ blyssed sone our sauyoure
esu for me, ẏ by thyne In-
cessyons, I may obt

aunt in all humylyte, and
the helpe and ſuccoure of
holy ſayntes hereafter in pe
petuall Joye euer to lyue
with the. Amen.

¶ F I N I S.

¶ Imprynted by me
Robert Wyer, dwel-
lyng ĩ ſeynt Mar-
tyns paryſſhe be-
ſyde Charynge
Croſſe.

✠

Alexāder vi. grāuteth to all true beleuīge people: of euery ſexe or kynde wyllīge to entre into the fraternite of the great hoſpytall of ſaynt James ī Cōpoſtell: lately edifyed ⁊ bylded: as is cōteined ī this letts apoſtolykes/ grāted to euerlaſtīge memory/ ⁊ cōfermed by our holy fad nowe beīge Pope Iul⁹.

Fyrſt it is grāted to euery broder ⁊ ſyſter of the ſaide hoſpital that they ſhalbe ꝑtable of al the Maſſes/ ſacrifices/ prayers/ faſtīges/ almes dedes/ and of al other ſuffrages/ and gode dedes done in the ſayde hoſpytall.

Also that euery broder ⁊ ſiſter: may choſe them a goſtely fader/ ſeculer or reguler: whiche may gyue them full remyſſion of al ther ſynnes: if they be contryte/ ⁊ confeſſed of them/ ones in theyr lyfe/ ⁊ ones in the article of dethe: ſo that they make reſtitucyon/ by themſelfe/ or ſōme other in ſuche caſes/ ⁊ to ſuche ꝑſones: as reſtitucion ought to be made.

Also that euery broder ⁊ ſyſter/ may as often/ or many tymes as them lyſt duringe theyr lyfe choſe to be theyr goſtely fader ⁊ cōfeſſour any preſte/ ſeculer or reguler: whiche preſte ſo choſen by them/ ſhal haue power ⁊ auctoryte to abſolue them of all ther ſynnes/ crymes/ ⁊ exceſſys/ nat reſerued to the ſee of Rome as often as ſhalbe neceſſary/ or behouable. ⁊ alſo of al ſuche as be reſerued to the ſaide ſee ones ī ther lyfe. except the caſes conteyned in the letters/ of teſtymonye of the ſaide fraternite which euery broder ⁊ ſyſter ſhal receyue.

Also the ſayde confeſſour/ may chaunge any vowe made by the ſayde bretherne or ſyſters into other gode werkes of charite. Except yͤ vowe to Rome/ Jeruſalem/ to the ſayde ſaynt James in compoſtell/ the vowe of chaſtite/ and religyon.

Also it is graunted to al women that foure tymes in euery yere durynge theyre lyfe they may reſorte with one or two women to any Monaſtery of Nōnes of what order ſo euer it be. though it be of the recluſe of ſaynt Clare/ for to ete ⁊ drynke and to be conuerſaūt wyth them/ But nat for to ley with them by nyght.

Also the ſayd bretherne ⁊ ſyſters/ what place in the worlde ſo euer they be in/ may here maſſe/ and al other deuyne ſeruyce: and receyue al the ſacramētes of holy churche: al though the churche were enterdited by the auctoryte of any ordinary/ Except that on Eſter day they may nat receyue the bleſſyd ſacramēt of the aulter. whiche at al other tymes they may receyue. And if it fortune that any broder or ſyſter of the ſayd fraternite deceſſe ſuche tyme as the churche is interdyted: the body may be buryed in the ſame place ſo interdite: ſo that it be done withoute gret pompe ⁊ ſolēnyte. And alſo that that ſame ꝑſone were nat the cauſe of the interdiccyon.

Also that euery broder and ſyſter of the ſame fraternyte very penytēt ⁊ cōfeſſed/ viſitynge in any feſte of our lady or ſaynt James any tyme fro the begynnynge of the firſt eueſonge/ to the laſt ende of the laſt eueſonge any churche dedycate in the honour of our lady/ or ſaynt James/ ⁊ lake of thē any other churche where/ and what ſo euer it be/ ſhal opteyne ⁊ haue for euery feſte. xxx. yeres/ ⁊ xxx. lentes of Indulgence and pardon of penaūce inioyned to them.

Also euery broder ⁊ ſyſter of the ſayde fraternyte ſaynge. v. Pater noſſs. ⁊ v. Aues deuoutly vpon ther knees in ther pyſſhe churche/ or in any other churche: where it ſhal fortune them to be: ſhal haue as great ꝑdon/ indulgence ⁊ remyſſion of ther ſynnes: as be graunted to thē that veſyte al the churches/ ⁊ ſtacyōs at Rome: as wel as if they ꝑſonally viſyted the ſtacions of Rome: as wel within the cyte of Rome as withoute: that is to ſay/ in the dayes folowynge: and firſt the dayes or feſtes mouables of the yere.

tes mo
les.

The ſonday in ſeptuageſima: ſexageſima: ⁊ quinquageſima: are ſtacyons. Alſo frome the firſt day of lent Incluſyue: vnto lowe ſonday Incluſyue: whiche ben alſo euery day ſtacyons: and ſo many ⁊ great ꝑdons Indulgences ⁊ full remyſſyons: whiche no man can expryme them: alſo the. iii. rogacyon dayes/ the aſcencyon day/ ⁊ whitſonday: monday tuyſday with the. iii. embrynge dayes: and al the vtas of whitſonday be ſtacyons: and great ꝑdons. Alſo in the vtas of Corpus xp̄i full remiſſyon. ⁊ knowe ye that euery ſaterday in lent ⁊ euery day of our lady in al the yere is ful remyſſion.

Here foloweth Indulgens ⁊ full remiſſions for certein dayes in euery moneth in the yere.

nuary

First the Circūciſyon of our lorde: the Epiphany with al the vtas/ ⁊ ſaynt Sebaſtians day are ſtacyons: ſaynt Agnes day and the laſt day of January is full remyſſion.

ſtitucyon ſhulde be made.

In cauſes of matrymony.

¶ Alſo yf any man and woman haue byn maryed togyder vnlaufully by reaſon of conſanguinyte or of affinite carnall or ſpyrituall/ or through any other impedymẽt yͤ ſayd prouynciall and his commyſſaries may dyſpence with them/ ſo that they ſhall laufully contynue maryed: and their chyldren ſhalbe legittimate yf the cauſe haue nat ben promoted to the lawe.

The auctorite of the prouynciall or geñall cõmiſſary.

¶ Alſo the ſayd prouynciall of the friers Auguſtines by the cõmyſſion of our ſayd mooſt holy father yͤ pope hath full power and auctoryte to execute all theſe faculties in euery tyme and place as he ſhall be requyred/ and his deputes in tyme of the pardon.

Of letters called cõfeſſionalles ⁊ cõtentes of the ſame.

¶ Item the ſayd prouynciall hath aucthorite by hymſelfe ⁊ by his ſubſtitutes to gyue letters called confeſſionalles in parchement ſealed by the ſayd prouynciall by vertu wherof the receyuers of thẽ may at all tymes duryng theyr naturall lyues/ choſe an auble preeſt ſeculer or reguler to theyr confeſſour/ which may aſſoyle them in caſes nat reſerued to yͤ pope/ as often as they wyll. And alſo in caſes reſerued to the pope and nat contayned in the bull vſed to be reed at Rhome in cena dñi ones in theyr lyfe/ and as often as they be in peryll of deth/ and to chaunge all vowes into this ⁊ other good warkes/ and to releaſe all othes without preiudyce of any other perſon.

To haue Altare portatile.

¶ Item ſuche perſons as haue thoſe letters called confeſſionalles/ may haue and vſe an aulter called Altare portatile/ wherupon they may haue maſſe and other dyuine ſeruyce in places cõuenyent/ and alſo before day: and in tyme of interdyction.

To eate whyte metes in lent.

¶ Item ſuche perſons may eate cheſe butter/ and egges: and all other white meates in tyme of lent/ frely and laufully: and alſo by the counſell of theyr gooſtly father/ and of theyr phyſician they may eate fleſſhe/ without ſcrupuloſite of conſcience.

The ſtacyons of Rhome.

¶ Item euery ſuche perſon vyſiting any church or chapell in ſuche tymes as any ſtacions ben celebrate at Rhome/ and knelyng ſay .v. Pater noſters .v. Aues. ſhall haue all and ſinguler indulgences/ pardons/ and plenary remyſſions: as he ſhulde haue yf he dyde vyſet the churches and ſtacyons perſonally within and without the holy cytie of Rhome. And euery ꝑſon receyuing ſuche letters ben admitted a brother or ſyſter of the ſayd relygion for euermore.

Of other letters of pardon.

¶ If the ſayd Prouynciall be hȳſelfe or be his ſubſtitutꝭ gyueth letters of ꝑdon in paper nat ſealed/ wherby yͤ receyuers ſhall enioye all the ſayd priuileges ⁊ facultis except etyng of whyte meates in lent/ yͤ vſe of an aulter Portatile/ ⁊ cõmutacion of yͤ .iiii. pricypall vowes.

Aulters named ſcala celi.

Suffrages graunted to the brothers ⁊ ſiſters of the ſayd relygion.

¶ Item to euery man and woman beyng alyue or deed for whom any maſſe is ſayd or done in any day or tyme/ at any of .ii. aulters aſſigned by the popes holy aucthorite for Scala celi within any church or chapell of the ſayd friers Auguſtins/ the ſame Indulgence/ ꝑdon/ and plenary remyſſion is graunted that they ſhulde haue/ if yͤ ſame maſſes were ſayd ⁊ done for them within the churches of ſaint Iohñ Lateranenſe and Scala celi at Rhome/ and ſuche priuyleged pardon aulters there ben. C.xxx. In .lxv. places of the ſame religiõ of friers Auguſtins in englande ⁊ Irelande/ at the which aulters ben daylie ſayd a .M. maſſes for the lyues and ſoules of the bretherne and ſyſters: and other benefactours of the ſayd religion. With many other great priuileges/ pardõs/ graces/ and indulgences graunted vnto brothers and ſyſters of yͤ ſayd fryers Auguſtines by the holy fathers pope Sixtus the .iiii. pope Innocẽt the .viii. pope July the ſeconde. And graciouſly confirmed by our holy father pope Leo that nowe is.

The popis holy cõmaundement.

¶ Item our holy father cõmaundeth by his bull vnder leade to all Archebyſſhoppes byſſhopes/ prelates: ⁊ all other men of holy church that they ſhall declare or cauſe to be declared all ſuche Indulgẽces ⁊ plenary remiſſyons as is grãuted to the ſayd church of ſaynt Peter and to yͤ holy relygion whã they ſhalbe requyred without any delay nat requyring any thing for their labours/ ſub pena excõicationis.

The kynges gracious protection.

¶ Alſo our ſoueraygne lorde kyng Henry the .viii. hath gyuen out his patẽt letters vnder his brode ſeale to all that be his true lege people/ fauorably to receyue the proctours ⁊ meſſangers of the ſayd church of ſaynt Peter ⁊ of the ſayd relygion. And ferthermore he hath cõmaunded to all heed offycers/ as Mayres/ ſhyriffes/ balyes/ cõſtables/ and church wardens: of euery cytie/ borowe/ and towne/ aſwell within the lyberties as without/ that they ſhuld gather yͤ deuocyon ⁊ charite of well dyſpoſed people in their paryſſh churches at yͤ ſeruyce tyme: aſſone as it is declared vnto thẽ by their curate/ and yͤ money to be deliuerd to the ſayd proctours or meſſangers or any of their aſſignes. Theſe premiſſes well conſydred/ bleſſed ſhall they be that helpe to promote this pardon of ſaynt Peter/ and wo ſhalbe to the hynderers therof before the dredefull Iudge.

¶ God ſaue the kyng.

Rychardus Pynſon regius impreſſor.

with.x.thouſande yeres of pardon.

✠ ¶ The firſt ſonday of lent is ſtatiō to ſaynt Iohn̄ of Lateranēce where is full remiſſion of all ſynnes/⁊.xviij.M.yeres of ꝑdon with other indulgēces without nōbre.⁊ euery friday in the yere the deliuerāce of a ſoule out of purgatory.

¶ On monday is ſtacion to ſaynt Peter called aduincula. where is.x.thouſāde yeres of pardon. with full remiſſion of all ſynnes.

✠ ¶ On teweſday is ſtacion to ſaynt Anaſtaſe. where be.xxviij.thowſande yeres of pardon with as many lentes.and delyueryng of one ſoule out of purgatory

¶ On wednyſday is ſtatiō to ſaynt mary the more. where be.xviij.thouſande yeres of ꝑdon.⁊ as many lentes with remiſſion of the thirde part of all ſinnes.

¶ On thurſday is ſtation to ſaynt Laurence named in palſperna. where be.x. thouſande yeres of pardon with full remiſſion.

¶ On fryday is ſtacion to the holy apoſtels. where is full remiſſion of all ſynnes with.xiij.thouſande yeres of pardon.

¶ On ſaterday is ſtation to ſaynt Peter. where is full remiſſion of all ſynnes with.xxviij.thouſande yeres of pardon and as many lentes.

¶ The ſeconde ſonday of lent is ſtatiō to ſaynt mary church called Nauicula. where is indulgence of.xxviij.thouſande yeres with as many lentes.

¶ On monday is ſtacion to ſaynt Clemens. where is indulgence and remiſſiō of the thirde part of all ſynnes with.x.thouſande yeres of pardon.

¶ On teweſday is ſtacion to ſaynt Galby‸e. where be.x.M. yeres of pardon.

¶ On wednyſday is ſtacion to ſaynt Cicile. where be.x. M. yeres of pardon.

¶ On thurſday is ſtacion to ſaynt mary beyonde Tybyr where be.x.thouſād yeres of pardon.

¶ On fryday to ſaynt Uitall. where be.x.thouſande yeres of pardon.

¶ On ſaterdaye to ſaynt Marcelline and ſaynt Peter. where be.x.thouſande yeres of pardon̄ with full remiſſiō of all ſynnes.

✠ ¶ The thirde ſonday of lent is ſtacion to ſaynt Laurence without the walles of Rome. where be.x.thouſande yeres of pardone.and.lxxx.yeres and.xlviij. lētes/and delyueryng of one ſoule out of purgatory.

¶ On monday is ſtacion to ſaynt Marke/where be.x.thouſand yeres of ꝑdō.

¶ On teweſday to ſaynt Potencian. where be.x.thouſande yere of pardon.

¶ The ſtations of Rhome after Eeſter.

On ſaynt Markes day is ſtacion to ſaynt Peter. where be.xxviij.thouſāde yeres of pardon/and as many lentes.

¶ In the rogacion weke on monday is ſtacion to ſaynt Peter.

¶ On teweſday to ſaynt Iohn̄ in Lateranence.

¶ On wednyſday to ſaynt Mary the more.

¶ The day of the Aſcencion of our lorde is ſtacion to ſaynt Peter. where be: xxviij.thouſande yeres of pardon/and as many lentes.

¶ On whitſonday euyn is ſtacion to ſaynt Iohn̄ in Lateranēce. where be.xv. thouſande yeres of pardon. with full remiſſion of all ſynnes.

¶ On whitſonday is ſtacion to ſaynt Peter. where is full remiſſion of all ſynnes with other pardon infinite.

¶ On mōday to ſaynt Peť called aduincula. where is full remiſſiō of al ſynnes.

¶ On teweſday to ſaynt Anaſtaſe. where be.xviij.M.yerꝫ of indulgēce ⁊ ꝑdō.

¶ On wednyſday to ſaynt mary the more. where be.xxviij.M.yeres of pardō and as many lētes with remiſſion of the thirde part all ſynnes.

✠ ¶ On thourſday to ſaynt Laurēce without the walles. where be.xviij.thouſande yeres of pardō/and as many lētes with remiſſion of the thirde part of al ſynnes.and delyueryng of one ſoule out of purgatory.

¶ On fryday to the churche of the apoſtels. where be.xviij.thouſande yeres of pardon with full remiſſion.

✠ ¶ On ſaterday to ſaynt Peter. where be.xviij.thouſande yeres of pardon and as many lētes and delyueryng of one ſoule out of purgatory.

¶ Alſo on wednyſday in the embryng weke in September is ſtacion to ſaynt Mary the more. where be.xxviij.thouſande yeres of pardon/ and as many lentes with remiſſion of the thirde part of all ſynnes.

¶ On fryday in the ſame weke is ſtacion to the apoſtels. where be.xxviij.M. yeres of pardon with full remiſſion of all ſynnes.

¶ On ſaterday ī the ſame weke is ſtatiō to ſaynt Peters/where be. xxviij.M. yeres of ꝑdō/and as many lētes/with remyſſiō of the thirde part of al ſynnes.

❡ Explicit carta feodi inpreſſum Lo
donii in ſuburbio que vulgo dicitur Tempylba
per egregium bybliopolem Robertū Redmā
in parochia ſancti Clementis
ſubinterſignio diui Geor
gii Anno domini. M.
ccccc.xxvii.
Die vero decemoquinto Menſis Martii

❡ Si deus nobiſcum quis contra nos.

¶ Fourthly it appereth that temporal poſſeſſions ben forbedyn to yͤ clergy by the ſeyeng of the appoſtels an of many other holy doctours. Ca. iiij.

¶ How the clergy haue theyr goodes, by a wrong wey and kepe from yͤ pore folkes yͤ goodes of yͤ church. Cap. v.

¶ How the goodes and poſſeſſions be myſpendyd and myſuſed by many of the clergy. Ca. vi.

¶ That the correccyō of all ſuch and other enormytees in the clergy belōgyth to the Kyng, and to his ſeculer power. Cap. vij.

¶ Geddered and compylyd by
Jaſper Fyloll.

¶ Impreſſum/Cum priuilegio regali.

a treates Agaynst yͤ possessions of yͤ
cleargye to: B.2

Imprynted at
London in Fleteſtrete /
by me Elyſabeth Pykerynge
late wyfe to Robert Redman
dwellynge at the ſygne of the
George nexte to ſaynt
Dunſtones churche.
The yere of our Lorde God. M.
D. xli. The. XXXI. day o
IANVARY.

⁂

CVM PRIVILEGIO
AD IMPRIMENDVM SOLVM.

⁂

¶ Here begynneth the ſeynge of
Urynes of all the coulou-
res that vrynes be of/ with
medecynes annexyd to eue-
ry Uryne / and euery
Uryne his Urynall
muche profyta-
ble for euery
man to
knowe.

These ben the thre peryllous Mondayes in the yere to let blode or to take any medecyne or purgacyon. The fyrſte Mondaye of Auguſte. The ſeconde is the laſte Mandaye of Apryll. And the thyrde is the laſte Mondaye of December. ❧ : ✠ : ❧

tuall courte to depoſe in any
ther wytnes, that is Extorcion and [illegible]
to the partye.

¶ If any Ordinarye, Perſon, or Vycar take
any mortuarye after the death of any perſon,
which had not in goodꝭ to the value of ten markes,
that is extorcyon. And lykewyſe it is where
they take a mortuarye in ſuche places where it
hathe not bene accuſtomed to pay mortuaries.
And euen ſo it is where a perſō, or vicar taketh
m 4.d. i the name of a mortuarye
ute aboue .x. markes, & vnder
for that is extorciō. Alſo yf he
6.s.8.d. for a mortuarye where
aboue the value of .30.l. & vnder the
f .xl.l. the dettes payed, that is extorcion.
yf they take of them whoſe goodes as
xl.li. aboue the dettes payed, more
a mortuarye, that is extorcyon.
he take any mortuarye for a woman
one that is within age, or for a man
ye th no houſe, it is extorcyon.
o yf any mortuarie be takē in wales, it is
cion, except Biſhoppes that ſhal take morts
there of preeſtes, and curates. And the
eacon of Cheſtre ſhall take mortuary
of preeſtes within the countie of Cheſter.

¶ And whoſoeuer taketh for a mortuarie, mo
then he ought, ſhal forfayte aſmuch in value a
he taketh, & .xl ſ beſydes that to the partie gr.

This is the

Myrour or Glaſſe of Helthe
neceſſary and nedefull for euery
perſone to loke in/that wyll kepe
theyr body frome the ſyckenes of
he Peſtilēce. And it ſheweth howe
the Planettes reygne in euery
houre of the daye and nyght/
with the natures and expoſiciōs
of the. xij. Signes/
deuyded by the. xii.
Monthes of the
yere, & ſheweth
the remedyes
for many diuers infirmites
& dyſeaſes that hurteth
the body of man.

preſte ſingē of requieꝫ as he did to fore & ſo he did as ofte as he myght

Alſo we fynde that fiſcheris ſette her nettes in herueſte to fiſche & they toke vp a grete peſe of yſe & that hit was the coldiſte yſe that euer they feld & hit wolde not melte for the ſonne Than brought they þ yſe to the biſhop for he hadd a grete brennyng hete in his fete and hit was the coldiſte that euer he felte Than ſpake there a voyce to him out of the yſe y am a ſoule þ ſuffre my penaũce here in this yſe for y haue no frēdes that wolle do maſſes for me y ſhall be delyuered of my penaunce and thow ſhalt be hole of thy ſikenes & he ſeyde he wolde he wolde ſinge for him & bad telle him his name & euer while he was atte maſſe he leyde the yſe vnder his fete and euer as he ſeyde maſſe the yſe malte a wey & ſo in a while the yſe was molton & the ſoule oute of purgatory and the biſhopp̄ was hole of his ſikeneſſe Thanne the ſoule apperid him with moche ioye & ſeyde with thy maſſes ſinging y am holpyn oute of peyne into euer laſtyng blyſſe. & he tolde the biſhopp̄ that he ſhulde dye ſone aftyr & to come to euer laſting ioye with outyn ende to the whiche god bryng vs all to Amen

De feſto ſc̄ti martini.

God frendis ſoche a day ye ſhall haue ſeynte martens day whann marten was but iij. yere of age he cutt his mantell in to peces as he rode amonge othir knyghtis & was not yit criſtoned & gafe halfe his mantell to a pore man for goddis ſake that aſkid almes than the nyghte aftyr god had the ſame clothe & ſeyd to his angell. Marten that is not criſtoned hathe clothid me in this clothe &

marten herde this worde oute of heuen & a non he was criſtened & thann anone he left this worldes occupacions & yafe him all to holyneſſe So as he rode on a tyme be the wey the fende come in likenes of a man and mette with him & aſkid him whethir he wolde & he ſeyde thethir as god woll thanne ſeyde the fende y woll be thyn enemy in all that y can Than ſeyde marten god is my helpe & therefore y drede me not thann marten wexed holy that he reyſed dede bodyes to lyffe & ſo for his grete holyneſſe he was choſyn biſhopp̄ of turon So on a tyme as mē were in grete parell & like to be ſpilte one of hem knew the holyneſſe of marten & ſeyde marten helpe & a nō they were holpyn. Also he rode on a tyme in his viſitacion a hounde atte an hare vndir his horſe fete than had he pite on this beſte & bad the houndes ſtonde ſtill & late the beſte go & a none the houndes ſtode as ſtille as they had be put in to the erthe. Anothir he ſawe an addir ſwymmyng in a water & he ſeyde to the addir In nomine domini iubeo te redire In the name of god I cōmaunde the to go a yene there thow come fro & a none ſhe tourned a yen Thann marten ſighed wounder ſore and ſeyde I am ſory that ſerpentes hereth me & men woll not here me An othir tyme he come by the yate of a cite that highte padyſe & there he kyſſed an horrible meſell a none he was hole with the ſame kyſſe Also he was ſo paciente that many tymes his own clerkis ſmote him & yit he ſuffred it paciently & was not wrothe So on a tyme as he rode by the wey in his viſitacion him ſelfe for that was his maner he had a rowe mantell of blacke &

or a
ke &

:A boke of
e propertyes
f herbes the
whiche is
called an
Herbal

✠

In de virtutibus her
et pꝛimo de littera A.

Agnus caſtus.

This herbe Ag
caſtus/ that m
call Tuteſay
other wyſe P
leues/this ha
uys ſomdele
lyke vnto yͤ le
of Drage/and this herbe hath
nowes on his leues as hath Pl
tayn/and it hath yelowe flowꝛ
ereth black berys and it grow
n dꝛy wodes/yͤ vertue of th he
s/it wyll kepe men ⁊ wemen c
foꝛ as diſcolydyon ⁊ Placen
aye/ thys herbe is called Ag
aſtus foꝛ yͤ knowlege and yͤ v
his herbe maketh men chaſt.
erbe wyll open the poo
d let out wycked

¶ Here endeth this boke of Medecynes called the Treaſure of pore men
Imprynted at London in
Fleſtrete by me Robert
Redman dwellyng
at the ſygne of
the George
nexte to ſaynte
Dunſtons Curche.
The yere of our Lorde
M. CCCCC. XXXIX.
The. XXIIII. day of Januer.

Here begynneth a good boke of medecines called the Treasure of pore men.

¶ A deuout innocacyon & prayer of all the blyſſed names o
Chꝛyſt/ as we fynde them wꝛytē in holy ſcripture ſent vnto

O Mnipotens dñs ✠ xp̄s ✠ meſſias ✠
nuel ✠ ſabaoth ✠ adonay ✠ vnigent
ta ✠ manus ✠ homo ✠ vſion ✠ ſaluatoꝛ ✠
✠ fons ✠ oꝛigo ✠ fides ✠ ſpes ✠ caritas ✠
✠ ouis ✠ vitulus ✠ ſerpens ✠ aries ✠ leo
pꝛimus ✠ nouiſſimus ✠ rex ✠ pater ✠ filiu
✠ ego ſum ✠ qui ſum ✠ creatoꝛ ✠ eternus
bonitas ✠ clemens ✠ caput ✠ otheoticos ✠
ton ✠. Iſta noia me pꝛotegant & defendāt a
ſitate: plaga & infirmitate coꝛpoꝛis & anime p
aſſiſtent mihi in auxiliū. Iſta noia regū/ vid
Melchioꝛ/ Balthazar. Et duodecem apoſtoli dñi noſtri Ieſ
rū noia ſunt hec. Petrus/ Andꝛeas/ Joannes/ Jacobus / T
bus/ Philippus/ Bartholome⁹/ Matheus/ Simon/ Thade
Et quatuoꝛ euangeliſte/ quoꝝ noia ſunt hec. Marcus/ Ma
Joannes michi aſſiſtent in oībus neceſſitatibus meis/ ac me
berent ab oībus periculis/ tētationib⁹ & anguſtiis coꝛpoꝛis
uerſis malis p̄ſentib⁹ pꝛeteritis & futuris me cuſtodiāt nūc

In noīe & honoꝛe dñi noſtri Jeſu xp̄i & ſcē Marie vir
rici martyꝛis & Julitte matris ei⁹ rogamus imploꝛan
de⁹ & dñs nr̄ Jeſus xp̄s meritis eoꝝ & interceſſionib⁹ libere
nos ab oī p̄iculo coꝛpoꝛis & aīe miniſtret nobis oīa neceſſaria
Xp̄s vincit/ xp̄s regnat/ xp̄s p̄ merita ſcī Cirici martyꝛis &
ei⁹ nos ab oī periculo/ damno/ moꝛbo/ doloꝛe/ timoꝛe/ peſte/
tate/ latronib⁹/ furibus/ raptoꝛib⁹/ pꝛedonib⁹/ & ab oībus no
ſaluet/ cuſtodiat/ pꝛotegat & defendat. Pater noſter. Aue ma
¶ Sanct⁹ Ciricius clar⁹ carus ab infantia ſua doct⁹ fuit ac
tyꝛ qui triēnis celeſtia docebat Alexandꝛi deſpexit imperiū a
vita puro coꝛde et paciētia mūdi hui⁹: hic vir p̄fect⁹ noluit
ſibi adhipiſci gaudia parabili qm̄ ſolus iſernaliter habere
ſus ꝓpter trinū deū & vnicū dñm durā p̄ſecutionē flagelloꝝ
xp̄i regis ſumebat incendiū nā credendo trino deo docebat
tare atq₃ id [illegible] ret in integ
fel[illegible] in ho[illegible] Ciricio. Pa
¶ Sanctū igit[illegible]
dente habere pꝛemiū clariſſimū mereamur quod [illegible]
cum ciues angeloꝝ in ſecula ſeculoꝝ. amen. Pater n
¶ Ceca dñe Jeſu xp̄e oēs aduerſarios meos accuſato
trones/ fures/ raptoꝛes/ pꝛedones/ detractoꝛes/ inimic
ctoꝛes electoꝛū tuoꝛum Abꝛaham/ yſaac/ et Jacob/ in
martyꝛis et Julitte matris eius. Pater noſter. Aue m
¶ Dñs ꝯtrat dētes/ ꝯcludat labia/ coherceat liguas/
p̄uerſa & igenia lupoꝝ/ leonū/ aduerſarioꝝ nr̄oꝝ/ accu
raptoꝝ/ p̄donū/ detractoꝝ/ inimicoꝝ/ demonū/ malefa
ſtringat dñs in noīe ſcī Ciricij martyꝛis et Julitte ma
¶ Multiplica dñe Jeſu xp̄e bona noſtra et conſerua
plicaſti bona ſeruoꝛū tuoꝛū Abꝛaham/ yſaac & Jaco
ricij martyꝛis et Julitte matris eius. Amen. Pater
¶ Exaudi nos dñe deus noſter cū ſcōꝝ martyꝛū tu
tris eius tibi patrocinio ſupplicantes: vt quoꝝ cele
mus retinere conſtantiam. Per xp̄m. Pater noſter

¶ This croſſe. xv. tymes moten is the length of our loꝛd J
what day thou lokeſt theron/ oꝛ blyſſe the therwith/ oꝛ ber
deuocyon/ no wycked ſpiryte noꝛ enemyes ſhall haue po
ſlepynge ne wakyng/ noꝛ thonder oꝛ lyghtnynge/ wyndes
lande oꝛ water/ noꝛ ſlayne with ony wepen/ noꝛ dye with
And yf a woman at her trauayle of chylde haue it on her/
ſhall be departed without peryll of deth by the
riace and ſaynt Julyte his mother opteyned this
regiſtred in Rome at ſaynt John Lattanence.

[illegible]

Nos Henricꝰ de Bynſſelt diuina ꝑmiſſione Abbas regalis mōaſterij Indēſis ſācti Cornelij pape et martiris · ordinis ſancti Benedicti Colonienſis dioceſis · ab Aquiſgrano ad vnius miliaris diſtātiā · verſus regale opidū Durē̄ · in quo ſāctiſſime Anne caput cōſeruat̄ · ſiti Vniuerſis ⁊ ſingulis vtriuſqꝫ ſexus hominibus · ⁊ precipue eccleſiaꝝ prelatis ac rectoribus p̄ſentiū tenore notificamus Quatinus āno ſalutis noſtre futuro milleſimo quingēteſimodecimo decima Julij ad ſedecim dies cōtinue ſubſequētes erit paſſagiū in prefacto monaſterio ſicuti Aquiſgrani · et ab initio ſēper fuit eiſdē tempore ⁊ diebus · ⁊ tunc publice et ex eminentiori loco iā dicti monaſterij chriſtifidelibus pie eūdē locū viſitātibus · īfraſcripte venerādiſſime reliquie de quibus euāgelice teſtāt̄ hiſtorie · et honorifice diuina ꝓuidētia et imperialis culminis ſereniſſimoꝝ Karoli magni et ſui ſucceſſoris Ludowici Romāoꝝ regum et Imperatoꝝ deuotiſſima ordinatione ibidē aſſignate delegate ac recōdite omni cum reuerentia ī honorē dei omnipotētis et omniū chriſtifideliū ſalutē huiuſqꝫ cōſeruate cum debitis et cōſuetis gratijs · indulgētijs · ac ſolēnitatibus ī palā oſtendent̄ · Primo lintheū domini de quo Johānis · xiij · Surgit a cena ⁊ ponit veſtimēta · et cū accepiſſet lintheū precinxit ſe · in quo ſceleratiſſimi Jude traditoris pedis ſui veſtigiū luculēter apparet inſignitū · Secūdo ſyndō mūda · de qua Mathei · xxvij · Et accepto corpore inuoluit illud in ſyndone mūda et poſuit illud in monumēto ſuo nouo · Idē Marci · xv · Luce · xxiij · et Johānis · xix · Tertio ſudariū de quo Johānis · xx · Et vidit lintheamina poſita et ſudariū quod fuerat ſupra caput ſuū · nō cum lintheaminibus poſitū ſed ſeparatim inuolutū in vnū locum · Idem ſudariū propter ſuā nimiā ſubtilitatē et tenuitatis teneritatē pluribus vicibus cōplicatum ꝓhibet̄ · Demū caput ſanctiſſimi pape et martiris Cornelij · et eius brachiū dextrū · licet eiuſdē corpus ſicut ⁊ ſancti Cypriani martiris ibidē ꝯſeruet̄ · Inſuꝑ ⁊ vngula ghriphonis ad modū cornu · quem griphonē beatiſſimus martir Cornelius a Decio imperatore relegatus epilepſia · que vulgariter morbus diui Johānis ſeu caducus · laborātē vidit · pie motus ſuis precibus ab ipſa valida horribili peſte liberauit · quod ipſe ſentiēs · miraculoſe diuina ordinaciōe vnā ſuaꝝ vngulaꝝ [illegible] beatiſſimo martirii beneficij recōpēſam dereliquit · Quare lōge lateqꝫ ab epilepticis et apoplecticis pro ſanitatis recuperatiōe · ac a ſanis pro incolumitatis cōſeruatiōe ac ip̄ius horribilis morbi preſeruatiōe quotidie locus idē frequētat̄ · ac inibi ſalubria remedia indies meritis beatiſſimi martiris ⁊ pape gratioſe ⁊ miſericorditer preſtāt̄ · Quare ob honorē dei omnipotentis ⁊ ſanctiſſimi Cornelij · ac ſalutē pioꝝ chriſtifideliū omnia perfata hortamur ī dn̄o publice ſingulis veſtris ſubditis diuinoꝝ tempore inſinuari ac ſingulari notificari ab eo mercedē recepturi q̄ eſt omniū bonoꝝ retributor ⁊ remunerator chriſtus ſaluator mūdi Amē

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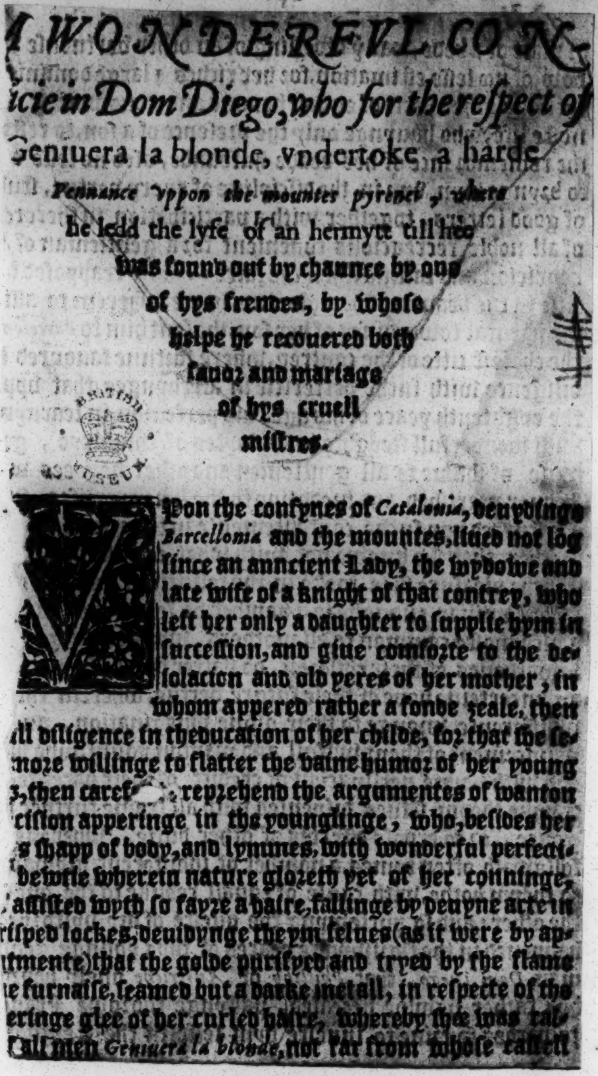

A WONDERFVL CON-
icie in Dom Diego, who for the reſpect of
Geniuera la blonde, vndertoke a harde
Pennance vppon the mounter pyrenei, where
he ledd the lyfe of an hermyte till hee
was founde out by chaunce by one
# of hys frendes, by whoſe
helpe he recouered both
landz and mariage
# of hys cruell
miſtres.

Vpon the conſynes of *Catalonia*, deuydinge *Barcellonia* and the mountes, liued not lõg ſince an auncient Lady, the wydowe and late wife of a knight of that contrey, who left her only a daughter to ſupplie hym in ſucceſſion, and giue comforte to the deſolacion and old yeres of her mother, in whom appered rather a fonde zeale, then ll diligence in theducation of her childe, for that ſhe ſe-
more willinge to flatter the vaine humor of her young
ꝫ, then caref [illegible] reprehend the argumentes of wanton
ciſion apperinge in the younglinge, who, beſides her
s ſhapp of body, and lymmes, with wonderful perfecti-
bewtie wherein nature glorieth yet of her conninge,
aſſiſted wyth ſo fayre a haire, fallinge by deuyne arte in
riſped lockes, deuidynge theym ſelues (as it were by ap-
tmente) that the golde puriſyed and tryed by the flame
e furnaiſe, ſeamed but a darke metall, in reſpecte of the
eringe glee of her curled haire, whereby ſhe was cal-
all men *Geniuera la blonde*, not far from whoſe caſtell

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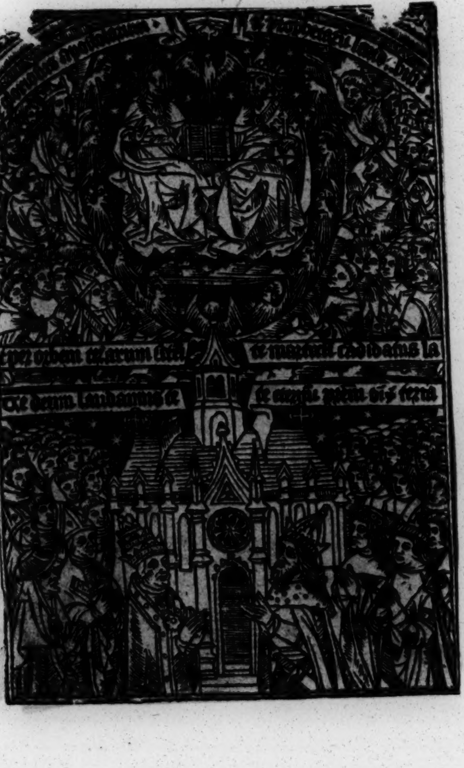
Te gloriosus apostolorum
Te prophetarum laudabilis
te per orbem terrarum sca
te martirum candidatus la
Te deum laudamus te
te eternu patre ois terra

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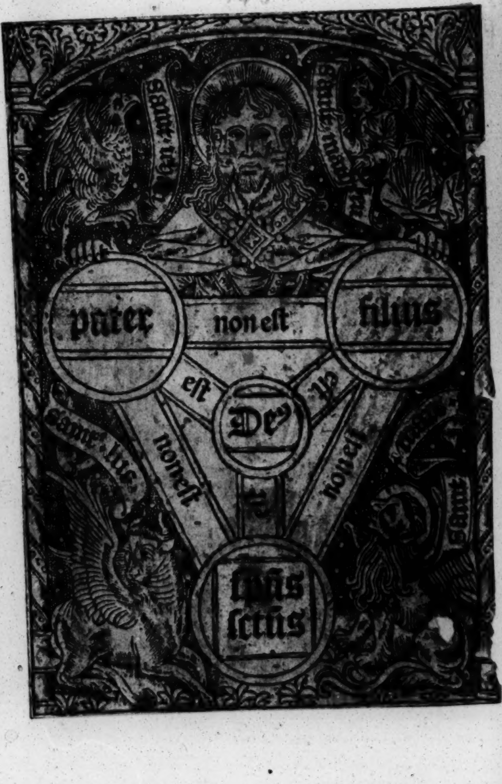

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¶Henne folowyng this fore wreton booke of Prolicronycon
I haue empryſed to ordeyne this newe booke by the ſuf=
ce of Almyghty god to contynue the ſayd werk bryefly /
to ſette in hyſtoriall thynges/ſuche as I haue conne gete/
the tyme that he lefte / that was in the yere of oure lord
uſand thre honderde and ſeuen and ſyfty vnto the yere of
ayd lord thouſand four honderd and ſyxty and to the fyrſt
f the regne of kynge Edward the fourth/

¶Capitulum Primum

N the yere of oure lord a Thouſand thre honderd eyght A° 1358.
and fyfty in October Robert knolles a Capytayne of a
grete companye of Englyſſhe men and other helde and
wonne many fortreſſes in Fraunce by Orleaunce in Bry=
e and in Normandye/And in the ſame monethe he lefte his
yſons/and cam to fore Parys /and there by toke a ſtronge
named Amblanuilers/And they of Parys ſente out men
arre ageynſte them/but they were anone ouerthrowen and
in to the toune ageyn/And dayly they aſſaylled the Frenſ
n vn to the yates of parys ¶And helde them of Parys ſoo
te that atte laſte they were conſtreyned to bye that place of
e to yeue to hym large moneye to departe / And after they
yed many places in Champayne ¶And in Marche after
toke the Cyte of Anſerre and the Caſtel/At whiche pryſe
made thre knyghtes/that is to ſaye Robert knolles/Tome=
Fouque and another/whiche thre were Capytaynes of gre=
yſon of Englyſſhmen/And they pylled that toune/which
Ryche as was ſayd/They hadde as moche good and Je=
s / as was valewyd to fyue honderde thouſand motons
lde/And the Rauuſonne of pryſonners of ſynguler per=
s was an ouer grete ſomme/ ¶And whan
nglyſſhmen had ſeen the lordes of the toune and had pylled
dayes during/they ſaid they wold brenne the toun ſo that
hat were left dwelling in the toun agreed to gyue them to

ſaue it fourty thonſand motons of golde/and ſyxty perle
lewyd at ten thouſande motons of golde/ And that Engl
men ſholde bere awaye with them aboue that/ as moche good
they wold/excepte the Jewellys of the chirche of ſaynt G
yn / the whiche they ſhold haue in pledge for theyr payem
vnto mydſomer/and as to the wallys / they ſholde breke
doune/and brenne the gates/and ſoo they dyde /

¶In this yere of oure lorde a thonſande thre honderd ſyxty/
fyue and thyrtty yere of the Regne of kynge Edward the
de the pees was fynyſſhed and acorded bytwene bothe kyn
of Fraunce and of Englonde/as it is afore ſayd /¶And
halowen tyde after bothe two kynges metten to geder at Ca
with bothe theyr counſeyls/And there were ſhewyd the A
cles and condicions of the pees and acorde/to whiche both p
es agreed and promyſed to obſerue and kepe/where forth
was ſonge a ſolempne maſſe/And after the thyrdde Agnu
vppon goddes bodye,and alſo on the myſſale bothe kynges
ſonnes/and the grettest lordes of both Royames beyng tho
preſente ſwore to holde obſerue and kepe the ſayd pees and ac
de/and alle other couenauntes that were ordeyned bytwene

¶Aboute this tyme ſaynt Brygytte an hooly wydow
the Royamme of Swethen had many reuelacions to bee en
med vnto alle thaſtate of the chirche/ And Inſtytued and
ded an ordre newe of women and of men ¶Whereof ſhe is pa
nes/her feſte is kepte the two and twentyeſt day of Juyll/

¶In the ſame yere were grete and ſodayne tempeſtes/and ſt
lyghtnynge and thondrynge / by whiche howſynge beeſtes a
trees were peryſſhed / And the deuyl appered in mannys l
neſſe to moche peple in dyuerſe places and ſpak to hem /
Alſo in dyuerſe places of the worlde were erthe quaues/ in
moche that Baſyle the Cyte fylle doune with many Caſtel
boute hit/ / ¶That tyme men dwellyd in wood
beeſtes and durſte not entre in to Cytees / ¶That t
were many bataylles/Peſtylence and honger in many pla
Alſo in dyuerſe places the Erthe caſte oute whyte water/
ſtynkynge .whiche ouerthrewe and made to falle Caſtels
ſtronge places on many places of the worlde / ¶In
yere in the feſte of Conuerſion of ſaynt Poule kynge Ed
helde a parlamente at weſtmynſtre /¶In whiche was ſhe

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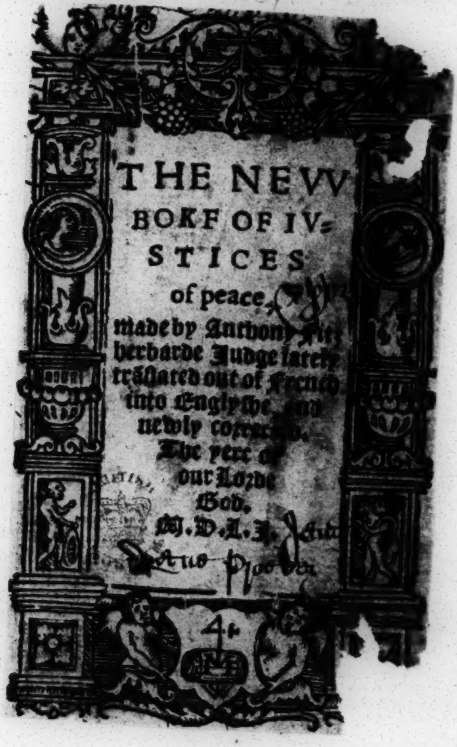


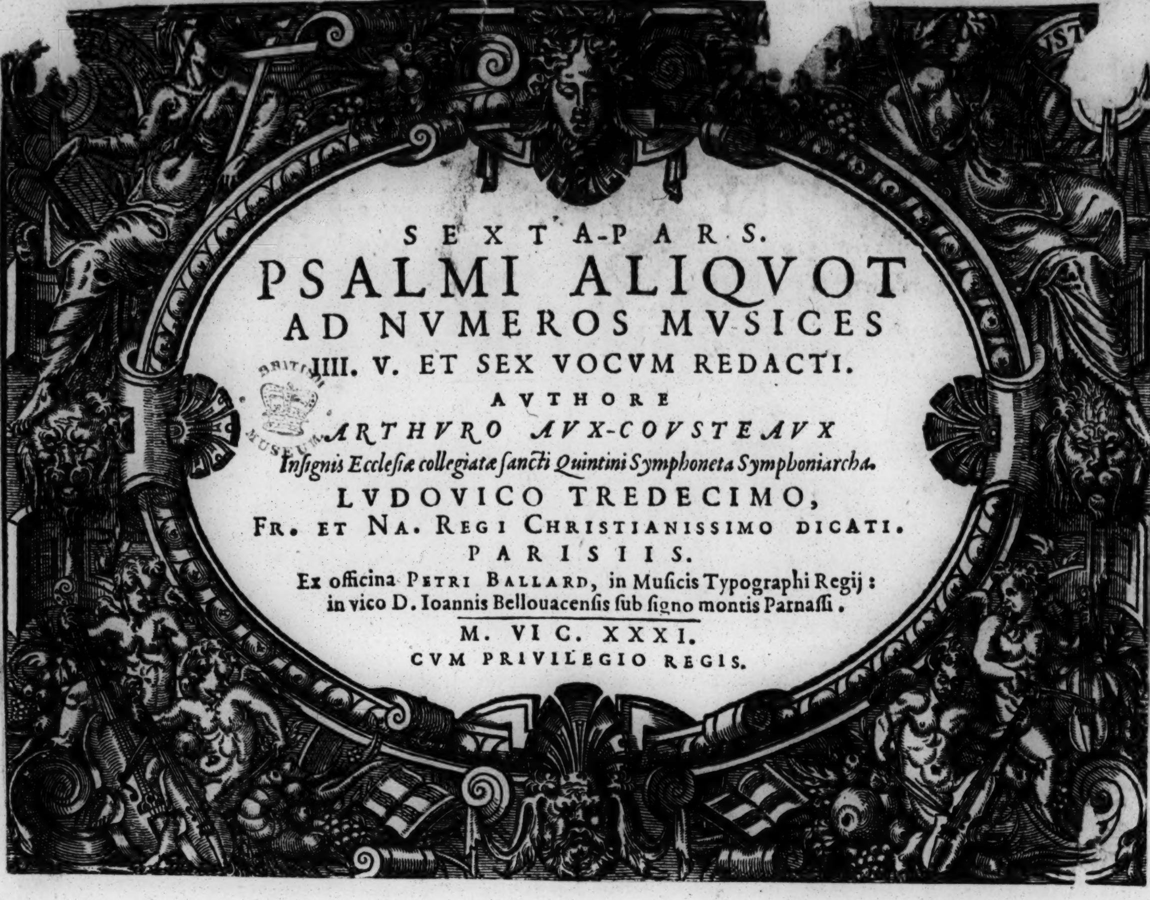
THE NEVV
BOKE OF IVSTICES
of peace,
made by Anthony Fitz
herbarde Judge lately
trāslated out of Frenche
into Englyshe, and
newly corrected.
The yere of
our Lorde
God.
M.D.L.I.

ought to haue fewe wordes o
ayne perſons the which be o
ſe[illegible] the Teſtament makynge , the w
wyſe men be nat to ſeke of ſuche matte
theyr ſyckenes, for wyſdom wold tha
man ſhulde prepare for ſuch thyngs in
And yf any man for charyte wyll bri
perſon, lette him aduertyſe the ſycke to
euery thinge euen betwyxt god & the w
& his conſcyence. And to receyue the r
of holy churche, lyke a catholyke man.
to folowe the councell of bothe Phyſy
which is to ſaye the phyſycion of the ſo
the phyſycyon of the body, that is to ſa
ſpyrituall councell of his goſtly father,
the bodely councel of his phyſycyon co
nyng the receptes of his medſons to re
helth. For ſaynt Auguſtyne ſayth he yᵗ
nat the cōmaūdement of his phyſycyon
kyl him ſelfe. Forthermore about a ſyc
ſon ſhulde be redolent ſauours, and the c
ber ſhuld be replenyſſhed with herbes
res of odyferouſe ſauour , & certayne t
t is good to vſe ſome perfumes to ſta
the myddle of the chāber. And in any wy
[illegible] many men, and ſpecyally women be
[illegible]her at one tyme in the chāber , nat one
[illegible], but ſpecyally for theyr brethes.
the kepers ſhuld ſe at all tymes that the

de dote fo.x
de dote unde nihil habet fo.eod
Recto de rationabili parte fo
Recto clauso secundum consuetudinem manerii. fo.xi
Recto prec̄ in ca fo.xi
Recto qn̄ dn̄s rem. curiam fo.xv
Recto de aduocatione ecclesie fo.xxiii

¶ Imprynted at London VVytho
Temple barre in ſaint Clementes
paryſhe by
me Henry
Smyth.

na

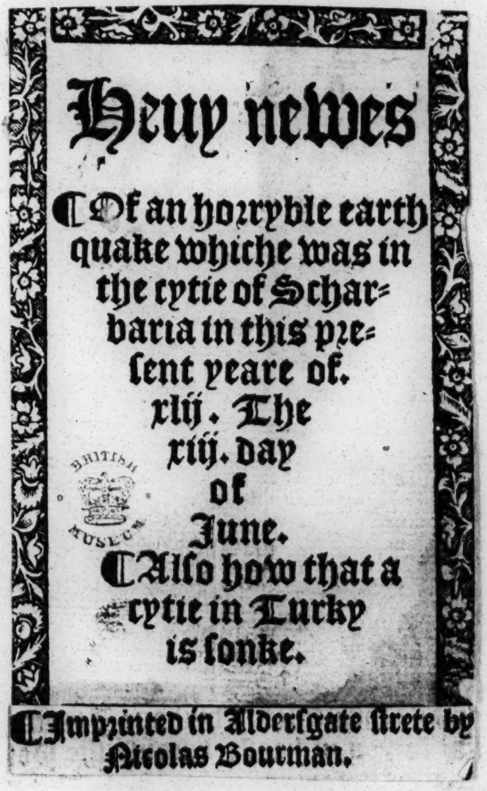


SEXTA PARS.

PSALMI ALIQVOT AD NVMEROS MVSICES IIII. V. ET SEX VOCVM REDACTI.

AVTHORE
ARTHVRO AVX-COVSTEAVX
Inſignis Eccleſiæ collegiatæ ſancti Quintini Symphoneta Symphoniarcha.
LVDOVICO TREDECIMO,
FR. ET NA. REGI CHRISTIANISSIMO DICATI.

PARISIIS.
Ex officina PETRI BALLARD, in Muſicis Typographi Regij:
in vico D. Ioannis Bellouacenſis ſub ſigno montis Parnaſſi.
M. VI C. XXXI.
CVM PRIVILEGIO REGIS.



Heuy newes

¶ Of an horryble earth
quake whiche was in
the cytie of Schar-
baria in this pre-
ſent yeare of.
xlij. The
xiij. day
of
June.
¶ Alſo how that a
cytie in Turky
is ſonke.

¶ Imprinted in Alderſgate ſtrete by
Nicolas Bourman.

uem lanius cōuerſus: fugienteſqꝫ aſpiciens: inquit. O ca
s abi. vbicūqꝫ fueris te obſeruabo. Non enim cor mihi
ſuſtuliſti ſed cor dediſti. ¶ Hec fabula innuit iacturā fre
uenter eſſe hominibus doctrinam.

¶ De egroto et medico, fabula vndecima.

AEgrotus quidā a medico interrogat⁹ quonā modo
ſe habuiſſet. Preter modū rn̄dit in ſudorē ſe fuiſſe
oſitū. Cū medicus. Iſtud inquit bonū eſt. Altera aūt
m interrogatus quomodo ſe haberet rn̄dit Algoribus cor
pus diu vexatus ſū. Et iſtud inquit medicus bonū eſt.
ertio cū eodem modo interrogaretur: reſpōdit Profluuia
poris debilitatus ſum. Iſtud inquid etiam bonum eſt
oſtea autē a familiari interrogatus. Quomodo habes
mice: Rn̄dit. Ego etiā atqꝫ etiā bene habeo ſed morior.
Hec fabula innuit coarguendos eſſe aſſentatores.

¶ De aſino et lupo, fabula duodecima.

ſin⁹ calcato ligni aculeo claudicabat. cōſpectoqꝫ
lupo ait. O lupe en p̄e cruciatu morior. futurus
ca aut tua: aut vulturū: aut coruoꝝ. Unū modo munus
s te flagito. Educ prius ex pede aculeū. vt moriar ſaltē
ne cruciatu. Tunc lupis ſūmis dentibus aculeū mordi
us cōprehendēs: eduxit Aſinus vero doloris oblitus: fer
atos calces in faciem lupi impegit. fractiſqꝫ illius fronto
ibus et dētibus aufugit. lupo ſeipſum accuſante ac me
ito ſibi id eueniſſe dicente ꝙ hic qui didicerat eſſe lanius
umentoꝝ: volebat eſſe chirurgicus. ¶ Hec fabula innuit
qui ſua artificia deſerūt: trāſferentes ſe ad aliena ipſis
on apta: in deriſum veniunt et in diſcrimen.

¶ De paſtore et mari. fabula. xiii.

PAſtor in loco maritimo gregē paſcebat. qui cum vi
deret mare trāquillū: inceſſit cupido nauigationē
aciendi. Itaqꝫ venūdatis auibus: emptiſqꝫ palmaꝝ car
is: nauigabat. Orta aūt vehementi tempeſtate: ꝛ naui

mergi periclitãte : oĩe põdus nauis eiecit . Paucis p
diebus veniente quodã: ꝛ tranquillitatẽ maris admira
(erat enim sane tranquillũ) videns inquit. Palmas u
vult quãtũ intelligo. iterũ cõmotũ. ❡ Hec fabula inn
eruditiores effici homines damno atqꝫ periculo.

❡ De vulpe et leone. fabula. xiiii.

Vulpes nullũ antea leonẽ ꝯspicata: cũ illi aliqñ
ipꝛouiso obuiasset: ita ꝯspectũ eiꝰ expauit vt p
abfuerit quin extingueret. Nõ cũ postea iterũ accidisset
ꝯspectũ quidẽ leonis exterrita est. Tertio cũ leonẽ vid
disset in ciuitate nõ mõ nõ exterrita: sed ꝯfidenter ad
secũ colloquuta est ꝛ ꝯfabulata. ❡ Hec fabula innuit q
suetudo ꝛ cõuersatio facit vt que maxima horribilia ꝛ fo
midolosa sunt: neqꝫ horrẽda: neqꝫ formidolosa videan

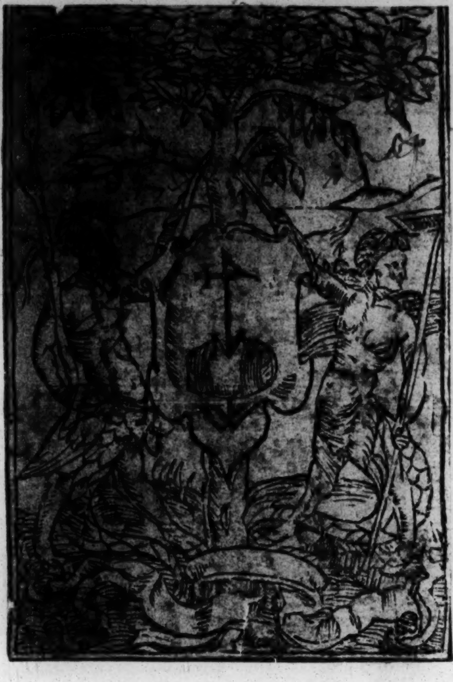
❡ De gallicis et perdice. fabula. xv.

Gallos qdã domi sue cũ haberet: mercatus est p
dicẽ. eãqꝫ in societate gallo[illegible]
ginandã. Eã vero statim galli pro se quisqꝫ moꝛdica
abigebantqꝫ. Perdix autẽ apud se afflictabat existimã
ideo talia inferri sibi a gallis q̃ situm ab illorũ genere
nũm esset. Ubi vero nõ multo post aspexit et illos int
pugnãtes mutuoqꝫ percutientes: ꝛ recreata a meroꝛe: inq
Equidẽ post hac ego non afflictaboꝛ amplius: videns e
etiã inter se dimicãtes. ❡ Hec fabula innuit prudentẽ d
bere equo animo ferre cõtumelias ab alienigenis illat
quos videt ne domesticorũ quidam iniuria abstinere.

❡ De vulpe et capite quodã. fabula. xvi.

Vulpes aliqñ in domũ citharedi ingressa/ dum c
instrumenta musica oẽm supellectilẽ scrutaret
repperit e marmoꝛe caput lupinũ scient fabꝛeqꝫ factũ. Q
cũ in manus sũpsisset: inqt. O caput cũ magno sensu fa
nullũ sensum optinẽs. ❡ Hec fabula ad eos spectat qui
poꝛis dignitatẽ habent: animi autẽ industriã non habe

MUSEUM



ANNI INVICTISSIMI regis Henrici ſeptimi videlicet a primo ad octauum uſq; annum, cum primis frugeferi, denuo vigilātiſſime recogniti et emendati, ac etiā in margine quaſdam annotatiunculas haud inamenas adiectas, inuenies .·.

LONDINI.

Excudebat Wilhelmus Myddylton
commorans in parochia ſancti
Dunſtani ad inter ſignium
ſancti Georgij. Anno
reſtitute ſalutis.
1547.·.

159

¶ Robert Coplande.

entyll maryners on a bonne vyage
e vp the ſayle / and lete god ſtere
bonauẽture makyng your paſſage
full ſee / the wether fayre and clere
nepetydes ſhall you nothyng dere
borde mate / saynt george to borow
e ſ Iohñ / ye ſhall not nede to ſ e
this boke / to go ſauf thorow

ens/for I [illegible]
coſte therof. But folowy
aduyſe & ouerſyght of cer
conyng men of that ſcyence whiche
ded & informed me in many doubte
dyde undertake it doyng my dylig
as a blynde horſe in a myll tornyng
querne ygnorauntly/ſauf by condu
[illegible] iler y ſetteth hym on werke
e all experte mayſters to co
& make other for the compyl

160

¶ Imprinted at London in Fleteſtrete at the ſygne
of the George nexte to ſaynt Dunſtons
Churche by Wyllyam
Myddylton. ∴
W.S.

¶ CVM PRIVILEGIO AD IMPRIMENDVM SOLVM.

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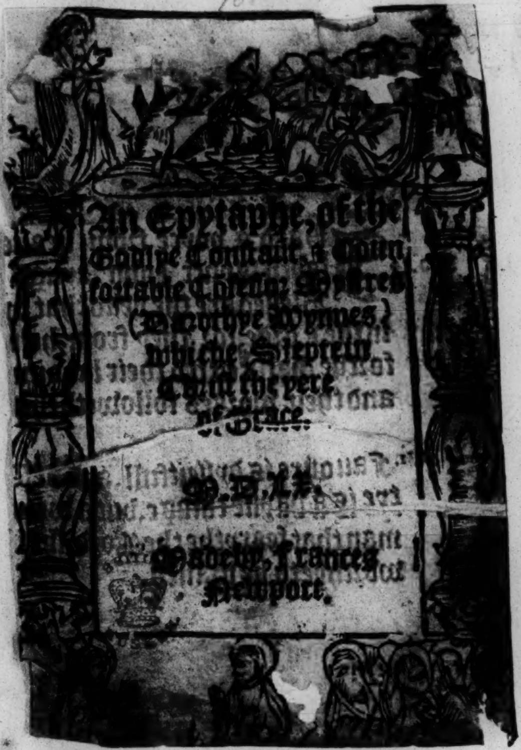
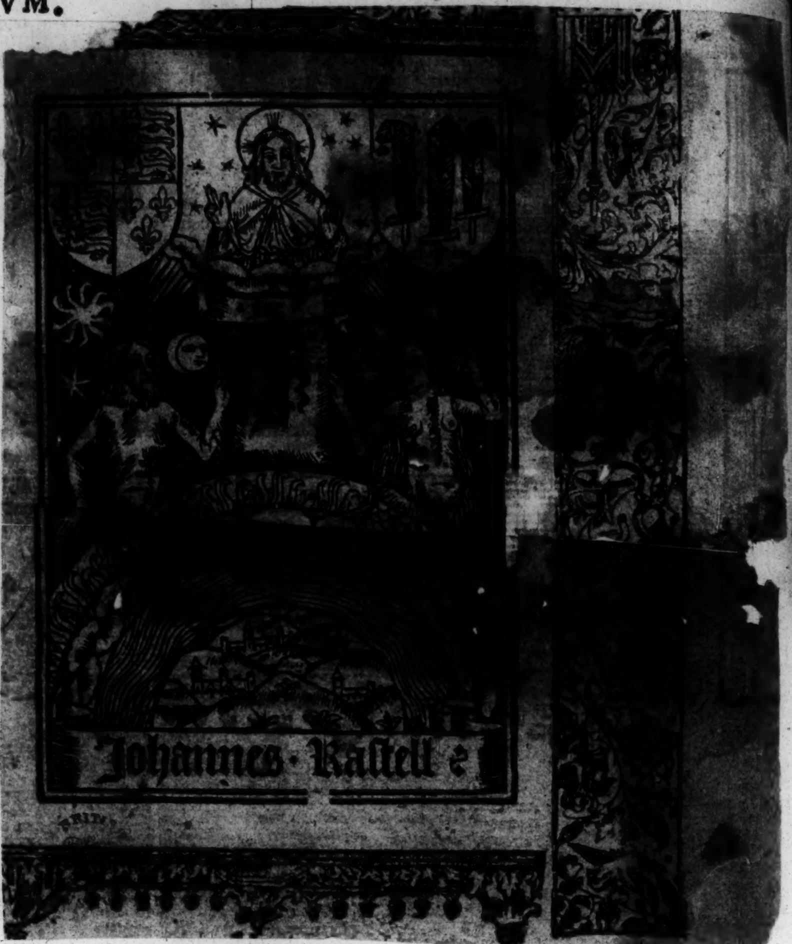


An Epytaphe, of the
Godlye Conſtaunt, & Coumfortable Chriſtian Myſtres
(Dorothye Wynnes)
whiche Slepte in
Chriſt the yere
of Grace.
M.D.L.X.
Made by Frances
Newport.

162

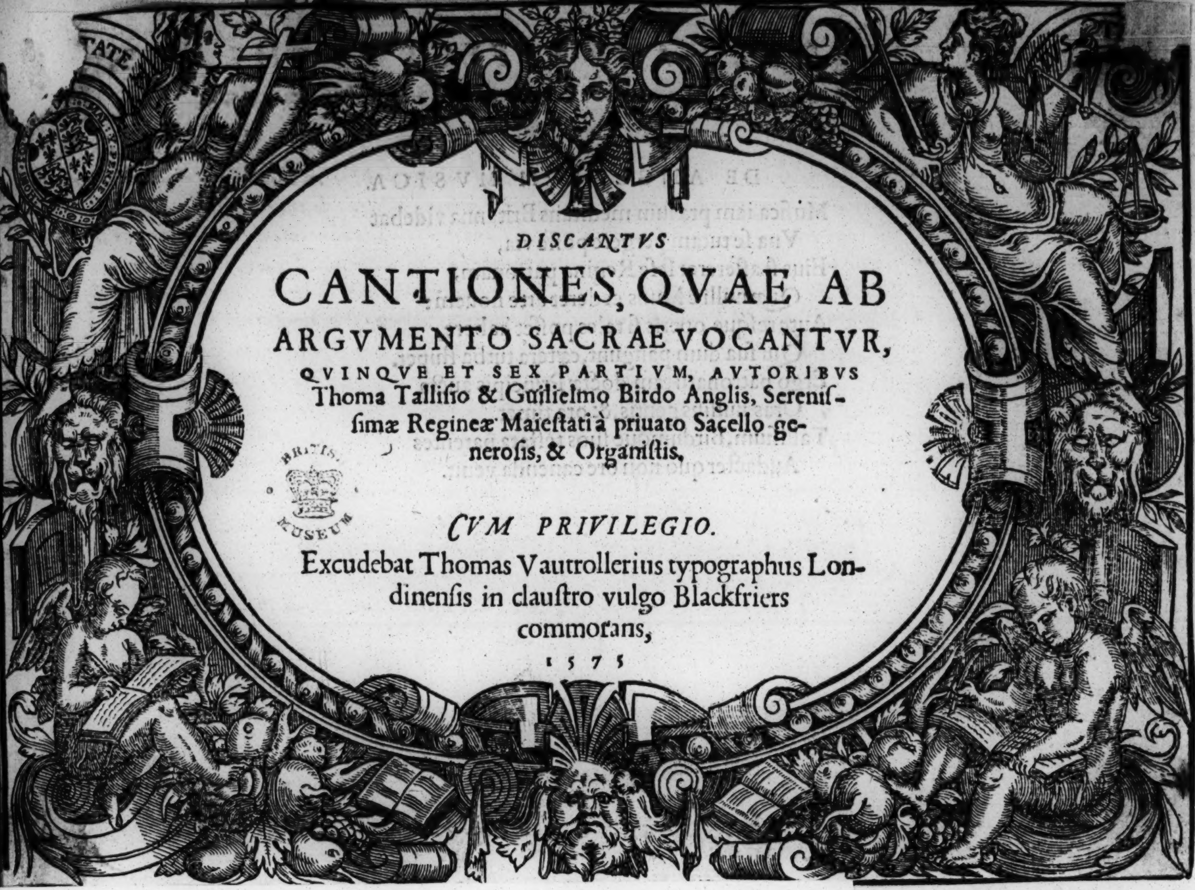


163

¶ Imprented
at London by wyllyam Copland for
Garret dewes dwellyng in paules churche yarde at the East
end of the Churche.
∴

TYPOGRAPHVS
Lectori.

QVVM nouam Inſtitutionis Chriſtianæ editionem adornarem, quam maximè fieri potuit curaui, vt pijs omnibus, ſuſceptus à me labor prodeſſet. Ac primum totius operis initio, librorum & capitum argumenta D. Edmundi Bunnij induſtria, non ita pridem concinnata, catalogo Caluini adiecimus. Locos deinde in toto volumine ſimiles, aut qui mutuam ex collatione lucem ſibi adferebát annotauimus: quemadmodum & teſtimonia ex Scripturis & patribus non pauca, quæ in ſuperioribus editionibus deſiderabantur. Locos etiam P. Martyris, eodem fere ordine quo hæc Inſtitutio nuper collectos, cum iſtis contulimus, notiſque indicauimus, quo quęque loco quærenda eſſent. Denique non parum laboris & diligentiæ, in emendando vtroque Marlorati indice, ex ipſius voto inſumpſimus. Cæterùm quod ad notas attinet, meminiſſe neceſſe eſt l. librum, c. caput, ſ. ſectionem. Mart. vel M. Martyrem, Loc. locum, Claſ. claſſem deſignare. Quoties autem reperietis c. ſine præfixo l. memineritis caput quærendum eſſe in l. id eſt libro proximè citato. Vbi verò legetis, *ibidem*, reuocabit vos vel ad hunc authoris noſtrũ codicem, & tunc ſequetur c, vel ſ, vel ad Martyrem ſi præcedat vel ſequatur. M. Mart. loc. ad cuius claſſem ſupra proximè citatam recurrendum erit. In catalogo autem librorum & capitum qui præfigitur initio, B. Bunnium denotat, nouas porrò notas à veteribus minuto charactere diſtinguere viſum eſt. Vale & cum beneuolentia noſtris laboribus vtere, ad Dei glori-



DISCANTVS

CANTIONES, QVAE AB ARGVMENTO SACRAE VOCANTVR,

QVINQVE ET SEX PARTIVM, AVTORIBVS
Thoma Talliſio & Guilielmo Birdo Anglis, Sereniſſimæ Regineæ Maieſtati à priuato Sacello generoſis, & Organiſtis,

CVM PRIVILEGIO.

Excudebat Thomas Vautrollerius typographus Londinenſis in clauſtro vulgo Blackfriers
commorans,
1575

DE ANGLORVM MVSICA.

Muſica iam prælum meditans Britanna videbat
Vna ſe tutam pergere poſſe via,
Eius ſi aſſereret ſeſe Regina patronam,
Quæ nulli è Muſis cederet arte nouem:
Autoreſque operis ſi tales poſſet habere,
Qui ſua dum pangunt, cætera turba ſtupet.
Ergo patronatu tam doctæ Principis aucta
Oras nullius gentis, & ora timet.
Talliſium, Birdumque ſuos teſtata parentes
Audacter quo non ore canenda venit.

166

INSTITVCION

DE LA RELIGION CHRISTIANA; COMPVESTA EN QVATRO
LIBROS, Y DIVIDIDA EN
CAPITVLOS.

Por Juan Calvino.

Y ahora nuevamente traduzida en Romance
Caſtellano, Por CYPRIANO
DE VALERA.

En caſa de Ricardo del Campo.

1597.

167

ENCHIRIDION LOCORVM

cõmuniũ aduerſus Lutheranos,
Ioanne Eckio autore. Sueuo

Sane

Ephe. 6.
In omnibus ſumentes ſcutum fidei, in quo
poſſitis omnia tela nequiſſimi
ignea extinguere.

Ab autore iam quarto recognitũ & tribus locis auctum, & a pluribus
mendis Calcographi
emunctum.

Michael Hillenius excudebat. Anno
M. D. XXXI. Menſe Iulio.

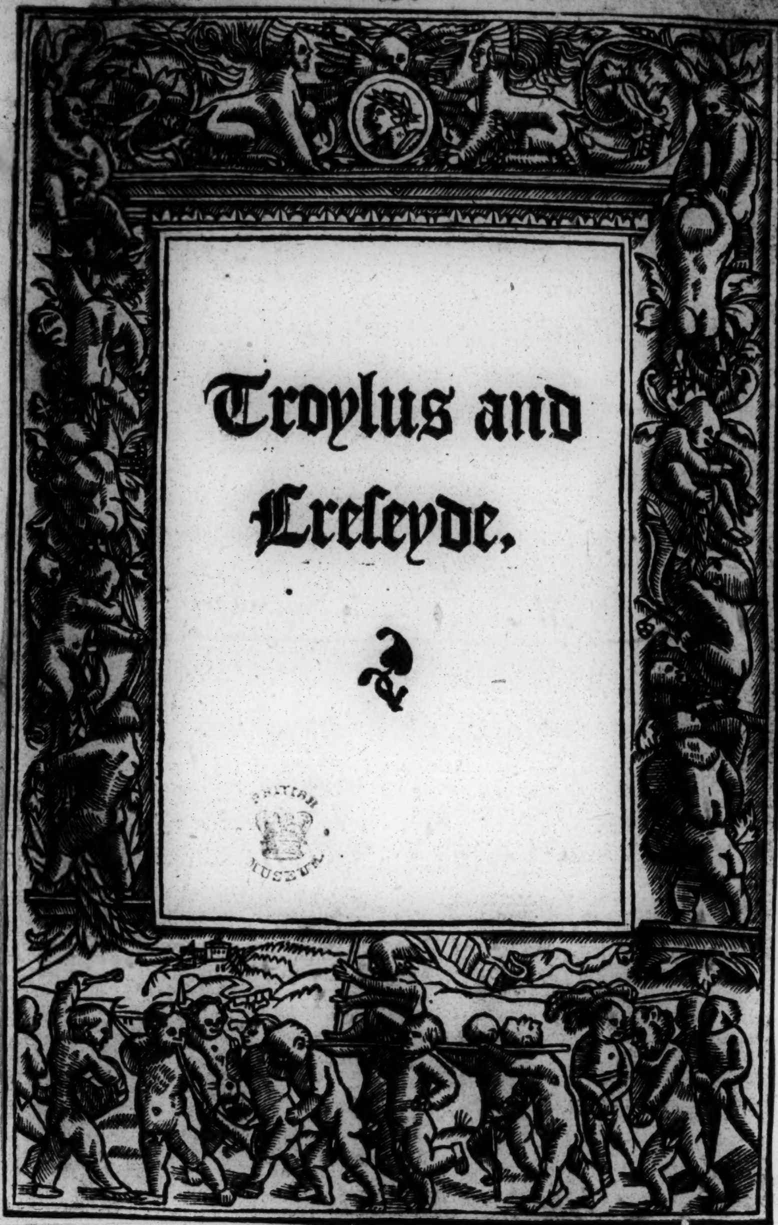
Impenſis Henrici Pepwel, Londini ſub
interſignio S. Trinitatis in Cœmiterio Diui Pauli.

MUSEUM

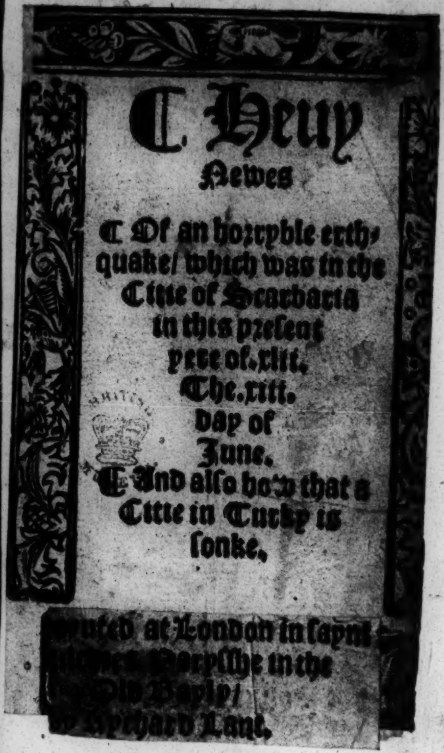
S.T.C.
4426

TABELLA LOCORVM communium.

1 De Eccleſia & eius autoritate
2 De Concilijs
3 De Primatu ſedis apoſtolicæ
4 De Scripturis
5 De Fide & operibus
6 De Confirmatione
7 De Ordine
8 De Confeſſione
9 De Euchariſtia ſub vtraqꝫ ſpecie
10 De Matrimonio
11 De Extrema vnctione
12 De Humanis conſtitutionibus
13 De Feſtis, Ieiunijs &c̄.
14 De Veneratione ſanctorum
15 De Imaginibus ſanctorum
16 De Miſſæ ſacrificio
17 De Votis
18 De Cœlibatu clericorum
19 De Cardinalibus & Legatis
20 De Excommunicationibus
21 De Bello in Thurcas
22 De Immunitate & diuitijs eccle.
23 De Indulgentijs
24 De Purgatorio
25 De Annatis
26 De Hæreticis comburendis
27 Non diſputandum cum Hęreticis
28 Sub euchariſtia eſſe corpus Chriſti
29 De Pueris baptiſandis
30 De Libero arbitrio.
31 De oratione & horis Danonicis
32 De Pluralitate Sacerdotū & decimis



Troylus and Creſeyde.



¶ Heuy Newes

¶ Of an horryble erth-
quake/ which was in the
Citie of Scarbaria
in this preſent
yere of .xlii.
The .xiii.
day of
June.
¶ And alſo how that a
Citie in Turky is
ſonke.

nted at London in ſaynt
Paryſſhe in the
ld Bayly/
ycharde Lant.

It ſhal be don (qd he) by ſaynt Runyon
But fyrſt (qd he) here at this ale ſtake
I wol bothe drinke/ and eate of a cake
But right anon/ theſe gentels gon to crye
Nay/ let him tel vs of no rebaudrye
Tel vs ſome moral thing/ that we mowe lere
Some wytte/ and than wol we gladly here
I graunt (qd he) iwys/ but I mote thinke
On ſome honeſt thing/ whiles yͭ I drynke.

¶ Here endeth the wordes of the hoſt/ and
here foloweth the prologue of
the Pardoner.

Lordynges (qd he) in chyrch whan I prech
I payne me to haue an hauten ſpeche
And ryng it out/ as rounde as dothe a bel
For I can al be roote/ that I tel
My teme is alwaye/ and euer was
(Radix omnium malorum eſt cupiditas)
Firſt I pronounce fro whens I come
And than my bylles I ſhewe al and ſome
Our liege lorde ſeale on my patent
hat ſhewe I fyrſt/ my body to warent
no man be ſo bolde/ preeſt ne clerke
diſtourbe/ of Chriſtes holy werke
er that/ tel I forthe my tales
of Popes/ and of Cardynales
Faſtyng drinke of this wel a draught
As thilke holy iewe our elders taught
His beeſtes and his ſtore ſhal multiplye
And ſirs/ alſo it healeth ielouſye
For though a man be fal in ielous rage
Let make with this water his potage
And neuer ſhal he more his wyfe miſtryſt
Though he in ſothe the defaute by her wyſt
Al had ſhe take preeſtes two or thre.
¶ Here is a myttayne eke/ that ye may ſe
He that his honde wol put in this mittayne
He ſhal haue moultiplyeng of his grayne
Whan he hath ſowen/ be it whete or otes
So that he offer good pens or grotes.
And men & women/ o thyng I warne you
If any wight ben in this churche nowe
That hath done ſynne horrible/ that he
Dare not for ſhame of it ſhriuen be
Or any woman/ be ſhe yonge or olde
That hath made her huſbonde cokewolde
Suche folke ſhul haue no powre ne no grace
To offre to my relykes in this place
And who ſo fyndeth him out of ſuche blame
Cōmeth vp and offre in goddes name
And I aſſoyle him by the auctorite
Suche as by bulle was graunted to me.
¶ By this gaude haue I wonne euery yere
An hundred marke/ ſythen I was pardonere

Hylom ther Was dwelling i Oxenforde
W A riche gnoffe/ yͤ geſtes helde to borde
And of his crafte he was a carpenter
With him there Was dwellyng a poore ſcoler
Had ylerned arte/but al his fantaſye
Was turned to lerne aſtrologye
And coude a certayne of concluſyons
To demen by interogacions
If that men aſked him in certayne houres
Whan yͤ men ſhulde haue drought or ſhoures
Or if men aſked him What ſhulde befall
Of euery thyng/ I may not reken al.
This clerke Was cleped hende Nycholas
Of derne loue he coude and of ſolas
And therto he was ſlye and right priue
And ylyke to a mayden meke to ſe
A chambre had he in that hoſtelry
Alone/Withouten any company
Ful fetouſly dight with herbes ſote
And he him ſelfe as ſwete as is the rote
Of lycores/or of any ſytuwale
His almagiſte/ and bokes great and ſmale
His aſterlagour/longyng for his arte
His augrym ſtones lyeng fayre a parte
On ſhelues couched at his beddes heed
His preſſe ycouered with a foldyng reed
And al aboue there lay a gay ſautrye
On whiche he made on nyghtes melodye
So ſwetely/that al the chambre ronge
And Angelus ad Virginem he ſonge
And after that he ſonge the kynges note
Ful ofte blyſſed was his mery throte
And thus the ſwete clerke his tyme ſpente
After his frendes fyndyng and his rente.
¶ This carpenter had wedded newe a wyfe
Whiche that he loued more than his lyfe
Of eyghtene yere ſhe was of age
Jelous he was/and kept her ſtrayte in cage
For ſhe was wylde/and yonge: ⁊ he was olde
And demed him ſelfe to ben a cokeWolde
He knewe not Cato: for his wytte was rude
That bade men wedde her ſymylitude
Men ſhulde wedde after her aſtate
For youthe and elde is often at debate
But ſythe he was fallen in the ſnare
He muſt enduren/ as other folke his care.
Fayre was this yonge wyfe/⁊ therwithall
As any Wyſele her body gentle and ſmale
A ceynte ſhe weared/barred al with ſylke
A barme clothe/as whyte as morowe mylke

¶ Enprynted at London at the
sygne of the meremayd at Powlys
gate next to chepe syde in the
moneth of June the yere of our
lord. M.v.C.xxix.

¶ Cum priuilegio Regali.

he holy ſacra-
d therin from
e holy doctours
r & reuerēce / &
d inceſſaūtely
whyche neuer
of heretykes
y doctoure of
& thynke tyll

ſhall delyuer & glor
hys father of all þ la
formar father & ha
therwyth to reygn
bleſſe incogytable o
wt his father hī ſelf
whych ſend theſe ſe
grace to ceace / & þ ſe
cyōs to amend /

al

NATVRA BREVIVM, NEVVLY AND
mooſt treuly corrected, VVyth
dyuers additions of ſtatutes boke
caſes, plees in abatementes of
the ſayd wryttes and theyr
declaratiõs, and barres
to ỹ ſame added and
put in theyr places
mooſt conuenient.

¶Imprynted in the yeare of our
Lorde God
M.CCCCC.XLV.

¶Cum priuilegio ad imprimendum ſolum.

~~[illegible]~~

ANNI INVICTISSIMI REGIS HENRICI
SEPTIMI VIDELICET A PRIMO ad octauum uſq; annum, cum primis frugeferi,
denuo uigilantiſſime recogniti et emendati,
acetiam in margine quaſdam annotatiunculas haud inamenas adiectas, inuenias.

~~[illegible]~~

¶LONDINI.

EXCVDEBAT
HENRICVS SMYTHE
cõmorans extra Temple barre in parochia ſancti Clementi ad inter ſignũ
ſancte Trinitatis. ANNO
reſtitute ſalutis
M.D.XLIII.

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DES. ERASMI ROT. DE DVPLICI COPIA VERBORUM

rum & rerum Commentarij duo: multa
Capitum, formularumq; acceſsione
locupletati, ac M. Veltkirchij
Commentarijs longè
doctiſsimis e-
narrati.

Nathan. Dilke

LONDINI.
EXCVDEBAT SIBERTVS
ROEDIVS ANNO
1556.

Dominus dedit dominus abstulit sicut domino placuit ita factum est.
R S
1517

and bycauſe the mat
nge beyonde the ſee, n
ter knowlege of the b
coynes , we haue ſet dyuers pro [illegible] ule
is of crones.ducates, and of frances ;an
with all other ſmall money after they
value. And alſo of dyuers meaſures bot
of wyne and corne. Imprinted in the yer
of our lorde 1537.

The tenoure of the Kynges Maieſties moſt gracyous Priuelege for Seuen yeares.

EDVVARDE THE SIXT BY THE
Grace of God, King of Jngland, France, and
Jrelande, Defendour of the fayth and of the church of Englād
and Jrelande in earth Supreme hedde. To all Juſtices, Ma-
iours, Shiriues, Bailliues, Conſtables, Cuſtumers, Cōptrol-
lers, Sercheours, Kepars of our portes, Crekes & paſſages, &
other our Offycers, Miniſtres, & Subiectes, theſe our Letters hearyng or
e, & to euery of them, Gretinge. VVE late youe wytte, that Judgyng it to be
& ryghtuous, that oure Royall Maieſtie, (wherin through the prouydēce,
aunce, and grace of the almighty & euer lyuing God, we preſently do Reig-
t onely ſhuld ayde thoſe, that for publique & cōmon vtilite do laboure, ſpe-
in learnynge, but alſo graciouſly takyng them into our protectyon, ſhulde
aſſe to anymate thē in ſuche theire labours to be contynued & augmented.
g credibly informed that our faythfull & welbeloued ſubiect Thomas Ni-
Cytezene Goldeſmithe of our Cytie of London, hath not onely tranſlated
ſtorye, wryttone by Thucidides the Athenyan of the warres that were a-
ge the Grekes, chiefly betwene the Peloponeſians & the Athenyans out of
he into Jngliſh, but alſo intendeth contynuing in that his vertuous exer-
herby to reduce & bring other profytable hyſtories out of Frenche & latēne
ur ſayd maternall language, to the generall benefyt, comodytie & profyt
our louing Subiectes, that well ſhall digeſte the ſame: We, who frō oure
r yougth, haue loued & embraſed Godly & vertuous learnyng, & the fauou-
herof, Myndyng to relieue & helpe our ſayd ſubiecte in hys labours & ſtu-
beyng enclyned to his reaſonable & humble petycions & requeſtes vnto vs
s behalfe made: Of our eſpecyal grace, & by the aduyſe and conſente of our
dere, ryght truſty & right welbeloued Pryuey Counſaille, woll & ſtraytely
maunde all and ſinguler Stacyoners, Prynters, bookeſellers, & marchaun-
hereſoeuer, & of whatſoeuer eſtate, degree, or condition he or they be, and
er inhabiting, reſeant, or hauyng acceſſe in or to any our Royaulmes, ter-
yes, or domynions aſwell in theſe parties, as beyonde the ſea, that they nor
f them duryng the ſpace of Seuen yeares next to come to be accompted
e fyrſt ſettyng forth of the ſayd hiſtorye, ſhall not without expreſſe lycence
gned of the ſayd Thomas Nicolls, impreſſe or imprynt, nor cauſe to be im
d or imprynted in any caracter of letter, nor ſelle, geue, alyen, nor diſtribute
y parſone or parſons, the ſaid hiſtorye of Thucidides, nor any part therof,
inted or to be imprinted in Engliſh by any other parſone or parſones, thā
ur ſaid ſubiecte or his aſſigneis by him thereunto admitted, vpon payne of
ſcatyng & forfayture not onely of all ſuch bokes, as againſt the true tenour
porte herof ſhalbe by any meane impreſſed, imprinted, ſolde, put to ſale,
ated, geuē or dyſtributed: but alſo vpō penaltie of Twenty poūdes of Cur
monney of this our Royalme of England, ſo often to be payd by the trāſ-
ours, as any of them ſhalbe founde & approued to do the contrary. The one
of the ſayd forfayture & penaltye to be to our vſe & bihoulf, and the other
o the preſenter approuynge the ſame. Any act, ſtatute, graunte, lycence, or
prouiſyon heretofore had & made, or hereafter to be had & made to the cō-
herof, in any wyſe not wtſtandynge. Wherfore VVE woll & cōmaunde youe

and euery of youe not onelye to permyt and ſuffre oure ſayde welb
ſubiecte, peaceſably to exercyſe, perceyue, and enioye the full benefyte
of thys oure lycence and graunte, but alſo at all tymes durynge th
Seuen yeares, whan and as often as ye or any of youe ſhal, by hym
aſſigneis, be therunto requyred, to be vnto the ſame oure Subiect
rynge, helpinge, aydynge, furtheryng and ſupportynge in and aboutes
cion of the premyſſes. So as no defaulte ſhalbe founde to be in yo
nor any of youe. As for doinge the contrary, ye and euery of you
woll aunſwere vnto vs at youre extreme perylles, For ſuch
ys our pleaſure, YOVON vnder our Signet at our
Palays of Weſtminſter the xxiiii. of Februa-
ry, The fourth yeare of our Reygne.

God ſaue the Kinge and hys Maieſties moſt
honorable Counſaille.

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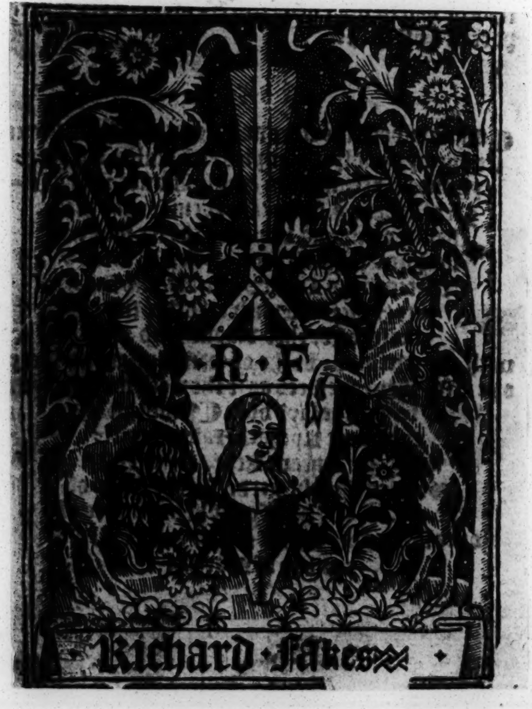


he had in his purſe. 7. grete blankʒ & the fourth
of a blanc. &c.

thus endeth the Arte and ſcience of Ariſmetiqu
out by goodly Exemples and Rules Transla-
d out of Frēche in to Englyſſhe not without
grete labour & ſtudy/ To thentēt that marchantys
occupyng be yonde the ſee may haue
knowlege of there coynes of money
that is to ſay Crounes/ Ducatz/ and Salucz/
Frācz/ and with all other ſmall
mony after ther valour And alſo
h the Meſures bothe of corne and wyne euery
after theyr meſures as it ſheweth more playn
ly In the ſayd boke ¶ Imprynted
by me Rychard Fakes Dwellyng
In Duram Rent/ Or elles In
Powles chyrche yerde/ At the ſygne of
the. A.B.C. And fynyſſhed the yere of
oure lorde god. M.CCCCC. and xxvi. The
xiii. day of Marche.

n vpon the .xxx. pſalme.
nlighteninge and my helth, wh
tre lorde the protectour of my lyfe, of
baſſhed. ¶ At the fete of the lorde prouocati
nge I ſayde. Lorde thoughe a felde be pi-
aynſt me my herte ſhal not feare for my
endes and my refuge art thou and for
thy names ſake thou ſhalt
brynge me out and nou-
ryſſhe me.

❧

ende of the meditacion of Hierome of
Ferrarye vppon the Pſalme of
In te domine ſperaui non
con. whiche preuen-
ted by deth he
coulde not
finiſhe.

inted at London in Alderſgate ſtre
Iohn Herforde, for Robert Toye.

his worke. What naturall
eth in the myd waye. The be
tyll it hath brought the frute t
ue leueth her yonge, before they be able to
lues? who doth thys? what profite commeth
f this? None truelye but onelye laboure. Lo
elleth the naturall cauſes to bringe theyr effe
ccion goodnes cōpelleth thē which they cou
t, for goodnes alwayes diffoundeth it ſelf
e creatures do this, what ſhall the creator do
e ſelfe loue he is infinite goodnes. Shal he
rfect his worke. Heare the lorde Jeſus. I tis
he, to do the wil of him that ſent me, that I
rfect his worke. He than that begā to loue th
ftes and benefites to allure the vnto him, te
d alſo to purge the from ſynne withoute dou
ke perfecte his worke, for theſe be the prepa
erlaſtynge lyfe, why therefore now whan th
rte thou not brouſed? was it not becauſe the
t vnder his hande? and why dydde he turn
y dyd he prouoke the to re
the? was it not becauſe h
vnto him and

I ſhal diſceyue them by ſum mene
Aliquo eos pacto ũba dabo
He ſhal hope his coſt well leſſyd by their goyng awaye
Sperabit ſumptũ ſibi leuatũ re eoꝝ abitu
If thou be wyſe fare as thowe thou knoweſt not
Tu ſi ſapis qd̓ ſcis neſcias
Me ſemys thou haſt talked I wote not what with his fader
Uidere egiſſe iã neſcio q̃d cũ illius patre
Come hyder that I may ſtroke thyn hede
Accede ad me vt tibi caput demulceam
I ſhal do the a gode turne ⁊ I lyfe for this dede
Faciã tibi aliq̃d boni ſi vixero ꝓ hac re
Thou art proude that it happed after thi wille or intent
Gloriare eueniſſe h̃ tibi ex ſententia
I gyff the this for euyre
Hoc tibi ꝑpetuo do
There is no thing ſo lyghte or eaſy but that it is harde if a man do it ageynes his wille
Nulla ẽ tã facil̃ res quin difficilis ſit ⁊ ſi inuitus facias

Fiue hundreth points
of good huſbandry vnited to
as many of good huſwiferie, firſt deuiſed,
& nowe lately augmented with diuerſe approued
leſſons concerning hopps & gardening,
and other needeful matters, together
with an abſtract before euery moneth, conteining
the whole effect of the ſayd moneth
with a table & a preface in the beginning
both neceſſary to be reade, for the
vnderſtanding of
the booke.

Set forth by Thomas Tuſſer gentelman,
ſeruant to the honorable
Lord Paget of Beudeſert.

Imprinted at London in Flete
ſtrete within Temple barre, at the
ſigne of the Hand & ſtarre,
by Rychard Tottell
anno. 1576.
¶ Cum priuilegio.

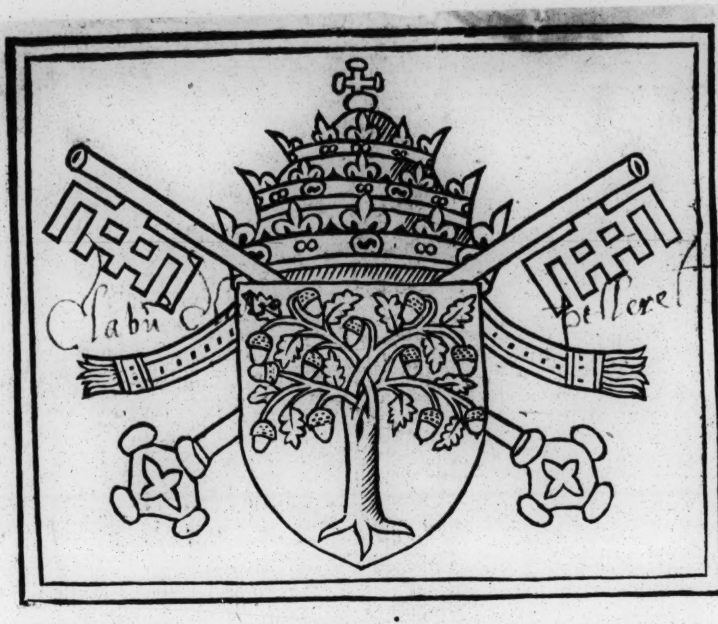
R.T.

Date m̄i nunc viciſſim
Oon frende ſhuld or muſt ſee anoders proffit
Or a man muſt that his frendes mak or ꝓffit
be ſett in ſuerte and ſauegarde
Amici res ē videnda ī tuto vt collocetur
Lettiſt me ſo with thy choppyng ſpekyng
Sicine me interloquere
I trowe I labour in veyne
Fruſtra opinor operā do vel ſumo
Undyrſtondiſt what I ſay
Tenes ꝙ dico
Tell as the trowth is
Ita vt res ſe habet narrato
Here I boſte gretely of my ſelfe
Hic me magnifice effero
I ſchal diſceyue them bothe ⁊ ſay but trouthe.
Vera dicendo eos ābos fallā
He hangeth alwaye in an hope
Cū ſpe ſemꝑ animi pendet
Renne a pace
Curriculo percurre
Say I am kepte here gretly ageyn my wylle
Dic me hic oppido eē inuitam atqꝫ ſeruari

¶ A leſſon how to conferre euery abſtract with his moneth.

¶ In euery month, er in aught be begonne,
Reade ouer that month, what auails to be donne
So neither this trauail, ſhall ſeeme to be loſt:
Nor thou to repent, of this trifeling coſt.

The figure of abſtract.and month do agree,
Which one to another, relacions bee,
The leſſons that after thoſe figures do ſtand:
Be points of them ſelues, to be taken in hand



Lorke / me in
tenet

Inſtructiones ad indulgentias ⁊ peccatoꝝ remiſſiones publicandas ꝓ magno ⁊ nouo hoſpitali in Cōpoſtella.

mis pꝛo melioꝛi expeditione publicationis pꝛedictarū indulgentiarū per dicti hoſpitalis pꝛocurato=
miſſarios regios dirigantur littere regie ad oīm dioceſum epiſcopos vna cū tranſſumptis ⁊ veris co
tarū apoſtolicarū: vt eiſdem lectis ⁊ perſpectis dictoꝝ ep̄oꝝ auctoꝛitate ⁊ fauoꝛe per ſingulas eccleſi=
ſum ſuarū dicte indulgentie efficaciter diuulgentur ⁊ publicentur.

ꝙ ſinguli epiſcopi in ſuis dioceſibus cōſtituāt vnū cōmiſſariū qui auctoꝛitate ⁊ vice ſui epiſcopi ſub=
ſingulis archidiaconatibus ⁊ in eoꝛūdem archidiaconatuū decanatib⁹ cōmiſſarios qui deputabūt
uitates villas ⁊ oppida in quarū pꝛincipalioꝛibus eccleſiis oꝛdinabunt capſas trium clauiū pꝛo pecu=
dictas indulgentias acquirendis in eiſdem reponendis.

ꝙ pꝛedictarū triū clauiū vna commiſſario epiſcopi / altera commiſſario vel commiſſariis regiis / ter=
dicti hoſpitalis pꝛocuratoꝛi per pꝛefatos ſubſtitutos commiſſarios liberetur et tradatur aut ſuis lit=
uſa fideliter tranſmittatur.

ꝙ pꝛedicti commiſſarii ſeu pꝛocuratoꝛ nullas recipient pecunias ab his qui confraternitatē dicti ho=
ntrare voluerint: ſed per eoꝛūdem confratrum ſeu ab eiſdem deputādoꝛum manus in pꝛedictas ca=
onantur.

ꝙ dicti commiſſarii moueant vel moueri faciant ſingulos in pꝛedictam confraternitatem recipien=
n minus ſexta parte ducati / id eſt nouem denariis in pꝛedictas capſas reponant: ꝙ ſi minus impoſu=
nt ſe nullas exinde indulgentias conſecuturos.

ꝙ pꝛedicte capſe niſi pꝛeſentibus et intereſſentibus pꝛocuratoꝛe hoſpitalis antedicti / cōmiſſario dn̄i
s cū commiſſario epiſcopi minime aperiantur.

ꝙ in aperturis ſingularum capſarum ſatiſfiet ⁊ ſoluetur omnibus ⁊ ſingulis commiſſariis ⁊ eoꝛum
c ſubſtitutis pꝛo ſuis laboꝛibus ⁊ moderatis expenſis: videlicet pꝛo capſis ſeruris cum aliis rationa=
xpenſis quibuſcunqꝫ.

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Uniuerſis ſctē matris eccleſie filiis ad quos pre
littere peruenerint nos Margareta Stanburne. Prioriſſa monialium
virginis Marie ꝛ ſancte Michaelis archangeli iuxta Stanfordiā Lin
dioceſis ꝛ eiuſdem loci conuentus ſalutē in auctore ſalutis. Cogitantibus nobi
pium ꝛ meritoriū ſit omnibus [illegible] facere vnde celeſtis gratie augmentū ſimul
remediumq animarū ſuarū perant/ notū facimus vniuerſitati veſtre per preſent
ſanctiſſimi in xpo patres ꝛ domini Alexander papa tertius. et Innocentius. i
xpi fidelibus vere contritis ꝛ confeſſis pro ſuſtentatione monialiū dicti monaſte
ac reparatione eiuſdem nec non peregrinorū ad illud confluentiū caritatiua re
de facultatibus ſuis nobis largientibus ac in noſtram fraternitatē collegas ſe
bus nobis beneficia annuatim preſtantibus ſeptimā partē penitentie iniunc
corditer relaxarunt eum [illegible] no anno venie preterea eandem gratioſe conceſſerunt
noſtrā fraternitatem aſſumpſerint/ etiā ſi eccleſie ad quas pertinent fuerint inter
pultura tamen eccleſiaſtica non negetur niſi excōmunicati vel nominatim interd
rint aut publice vſurarij. Preterea idem Alexander papa omnibus benefactorib
domus noſtre. xl. dies de iniunctis penitentiis relaxat peccata oblita/ vota fract
greſſionis fidei iuramenta in quibus capitale crimen nō eſt/ ſacerdotibus autē
qui iſtud negocium fideliter tractauerint ꝛ manus largitatis porrexerint quicquid ignoranter contra ſuum ordinem deliquer
pro negligentia vel obliuione miſericorditer remittit. ¶ Inſuper Bonifacius eius nominis papa. ix. omnibus vere penitent
confeſſis qui in feria ſexta ante dominicam medie quadrageſime necnon in feſtiuitate ſancti Michaelis archangeli cū tribus
ferie ſexte et eius feſtiuitatum ipſam immediate ſequentibus a primis veſperis vſq ad ſecundas veſperas die ſexte ferie ꝛ feſti
huiuſmodi [illegible] eccleſiam dicti monaſterij continue vel interpolatim aut ſucceſſiue deuote viſitauerint et ad conſeruation
reparationem huiuſmodi manus porrexerint adiutrices illam indulgentiam ac remiſſionem a pena et culpa peccatorū conce
viſitantes eccleſiā beate Marie in Porciuncula alias dictā de angelis extra muros Aſſiſiat primis ꝛ ſecundis diebus menſis A
annuatim quomodolibet conſequuntur/ vnde nos Prioriſſa et conuentus antedicti auctoritate apoſtolica vigoreq priuilegio
rum in noſtram fraternitatē recipientes.
noſtrorū priuilegiorū indulgentiarū ac aliorum pietatis operum participes in [illegible] facimus per preſentes. Anno dñi M. D. xxi
¶ Summa annorū venie ab epiſcopis ꝛ archiepiſcopis citra mare ꝛ vltra ꝛ a diuerſis ſummis pontificibus confirmatur. xxx
Summa ſtationum ſancte Romane eccleſie. xliij. anni. Summa miſſarū per annū. xvi. C. M. Sūma pſalteriū. xxxviij. M. et an

¶ Forma abſolutionis.

¶ Dominus Jeſus chriſtus te abſoluat et auctoritate dei patris omnipotentis ꝛ beatorum Petri et Pauli apoſtolorum [illegible]
noſtri Bonifacij pape ix. In hac parte michi cōceſſa [illegible] poteſtas michi [illegible] ego abſoluo te ab [illegible]
ꝛ [illegible] pena purgatorij q tibi debentur [illegible] culpis et offenſis quas contra [illegible] innocentia [illegible] qua
tempore quo baptiſatus fuiſti. In nomine patris. ꝛc.

MUSEU

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Uniuerſis et ſingulis Chr
Rafe Symſon magiſter ſiue cuſtos confrat
ciuitate Ebor ab antiquo inſtitut fundat et ſtabilit/ S
dñs/ dñs Leo epiſcopus ſeruus ſeruorum dei ad perpet
prout nobis de ſup concedit intenti exercentes ſpecula
ptes ſolerti impertimur dudum ſiquidem poſtq felicis r
roribus confraternitatis Gilde nuncupate ſub inuocat
preſentibus et futuris ac eorū cuilibet vt idoneū poſſen
propter que ſedes apoſtolica foret merito conſulenda/ ſ
abſolutionē impendere et penitentiā ſalutarē eis iniun
ſemel tm̄ in mortis articulo plenā remiſſionē eis pſent
hmoi cōceſſio ad eorū noticiā peruenerit cōputandū/ ſing
precepto eccleſie regulari obſeruantia iniūcta peniten
mittit/ nō ſint aſtricti/ ieiunēt. et ſi dicto anno/ vel alias
ieiuniū teneant. Porro ſi prelibatū ieiunium in toto v
eligendum ieiuniū ipſum in alia pietatis opera prout
papa. x. ex ſua ampliſſima largitione et ex ſpecialis do
ipſius confraternitatis de oblationibus donationib9
functorū pro tēpore cōfratrū et ſororū eiuſdē cōfraternitatis ppetuis futuris t
/ et beate Marie de monte carmelo/ in dicta ciuitate Ebor cōſiſtenciū quatt
tres et ſorores recepti vel recipiendi aut eorū aliqui ad ieiunia in litteris Nic
eiſdem ſtatu et conditione exiſtant/ in quibus eſſent/ ſi in litteris Nicolai prede
in lrīs apoſtolicis dicti ſctiſſimi in Chriſto pris: ad quas nos referrimus plen
lis et ſingulis tam preſentibus q futuris vtriuſq ſexus p lrās ſuas apoſtolica
honore/ ſup quo in locis ad hoc congruentibus ſine iuris alieni piudicio p pro
audire. Alteriuſq ſctiſſimus in Chriſto pater et dñs: dñs Julius eo noīe papa
ceſſit et ampliauit dictis magiſtro et cōfratribus dicte confraternitatis vtriuſq
ca tm̄ diurnā lucē celebrari facere et audire: ac eorū ſacerdotib9/ qui nunc et p
er eiſdē magiſtro et confratribus vniuerſis et ſingulis vtriuſq ſexus tam pre
aliis confratribus et ſororibus extra dictā ciuitatem cōmorantib9 in eccleſiis
nis dñice/ necnon Penthecoſtes/ ac beate Marie virginis feſtiuitatib9: et p o
erum confraternitatis hmoi ſupportatione manus porrexerint adiutrices: eaſ
nſequerent aut conſequi poſſint ſi ſingulis quadrageſimalibus et aliis anni te
ionibus conſequendis deputatas pſonalit viſitauerint ꝛ a'ta adimpleuerint
t in lrīs apoſtolicis dicti ſanctiſſimi in Chriſto patris/ ad quas nos referrimus
ib9 ſimiliū vel diſſimiliū conceſſionū facultatum et indulgentiarū/ etiam in fa
ā vrgentiſſimis cauſis: Ac ſub quibuſcūq tenorib9 et formis ac cū quibuſuis cla
ſedē pdictam factis et faciendis/ niſi in illis de ſinguliſ lrīs hmoi et eorū totis
omprehenſas/ ſed ſemper ab illis exceptas exiſtere et cenſeri: Ac vtriuſq ſex
e Milleſimo quingenteſimo decimo nono/ nono kalendis februarū/ pontificat
antedictum auctoritate qua fungor in hac parte ſcdm̄ morem/ vſum et laud
et conſororem dicte confrat
/ miſſarū/ orationū/ vigiliarū/ abſtinentiarū/ elemoſinarū: ceterorūq bonorū ope

ſe, whom he dayly ſawe brag vp & downe in places
noſte aſſembly, yea whom he ſawe come into the Se
e houſe amonge them: by whom the ſlaughter, bur=
es, & deſtructiō of the comon weale was prepared.
Mor over he diligētly admoniſhed the Senatours
ware of ſuche peryls that were iminent, to prouide
he ſafegarde of theyr countrey, to defend and main=
e the common weale. For if they made not good pro
ou, it was not the Publication of the lawe Agraria,
common ſedition, or ſuche a hurte as beinge ſome
e harde ſpoken of, is lamented: but thoſe felowes
e ſecretelye concluded, to burne this citie, to mour=
nd ſlee the citizens, and to extincte the Romayne
He ſayde, there was no nation, no kynge, that
ble to make warre to the Romaynes: there was
twarde danger to be dredde: within the citie were
nares layde, within was the peſtilence ſhutte, with
as the Troyan horſe, of whiche ſo longe as he was
ul, they ſhulde neuer be oppreſſed ſlepyng: he ſayd
enemies ware not at the gates (whiche were a
e moſte greuous) but in the citie, in the markette
e, in the Palaice. After this he ſhewed howe this
t myſchiefe myght be remedied. Finally he admo=
d the conſpiratours to leaue theyr furiouſneſſe, to
oo mo ſnares for his deſtruction, and noo more
e murders, burnynges, robberies: and to per=
n ſelfe, that the conſuls were ryght vigilant
mmon weale, and that there were many no
many valyant and worthy men, and ſuche

[illegible]: as the [illegible] of the [illegible]
ceable ſong of the Angels at his natiuitie,
des, the guiding ſtarre, the deuout behau[illegible]
ietnes of kyng Herode with all Ieruſalem
prophecies of Simeon and Anna, and alſo
nd the reche & courſe of mans nature, wherat
ed with theim ſelfe what thoſe thinges ſhould
tyme was come, wherin it was decreed e
ke in hande the buſynes of preaching the king
(as I ſayd before) to be commended and ſet
alſo for a tyme: not that he neded mans witnes,
dient, eyther to allure the Iewes to beleue, of whom
n in hye eſtimacion, or els to rebuke the vnbeliefe of the
they woulde not beleue, no not hym bearing witnes of Chriſt,
other thinges they did attribute ſo much, that they toke him to be
which was promyſed by the prophecies of the prophetes to deliuer
of Iſraell. Therfore when Iohn preaching yͤ kyngdom of God to
d, had alredy gathered together many diſciples, dyd dayly baptiſe
as had in great auctoritie emong al men (but in very dede men had
nion of Ieſu) the ſaid Iohn doth openly beate into the heades of the
, and eftſons reherſeth that thing whiche diuers tymes before he had
of him: And accordyng to Eſaies prophecy which [illegible]
he ſhoulde in wildernes ſay with a loud voice, ma[illegible]
e, he nowe not priuely vnto his owne diſciples, but to al people in
ny, which euery day reſorted to him accuſtomably becauſe of his [illegible]
ine and doctrine, yea and came purpoſely to heare the very [illegible]
opinion ſo notable a man had of Ieſu, he, I ſay, ſpake out with [illegible]
cleare voice, ſaying: This is he of whom heretofore I haue often [illegible]
you, before whome thorow errour you do prefer me, when that [illegible]
there ſhoulde be one which ſhould folowe me in age and time of pr[illegible]
ſhoulde alſo be rekened inferiour to me in the opinion of the mult[illegible]
nowe ouertaken me: and whereas he ſemed to bee after me, he [illegible]

hulde truſt no moꝛe vpon the ſlaughters of ryche m
o longe as he was conſull, Foꝛ ſeinge that all conſ
hulde be carefull and diligent, to defende the com
weale, yet ought they moſte ſpecially, whiche by th
y fauour of the people of Rome, and not foꝛ any n
ictes, images, oꝛ commendation of theyꝛ auncetou
vere made conſuls. He ſayde, they dyd nothynge, t
vent aboute nothynge, noꝛ imagined any thynge, t
ould be hyd from hym. I knowe (q̃ he) whom ye h
ente into Hetruria to reyſe warre, whom into Apu
vho in to the countreye of Pice, and who is ſente in
Fraunce. He ſayde, they were farre wyde, if they ſu
ed, that he wolde vſe them alway gentylly. He ſayd
ad not tolde all: and howe he had ſuffered moch.
hat nowe it was nedefull to do ſharpe puniſhem
And that he myght ſo do, he had examples of his
eſſours: whiche often tymes vpon theyꝛ owne m
yd put ſuche myſcheuous and vngratious perſon
eathe. He ſayde moꝛe ouer, he marueyled greatel
hey coulde not lyue honeſtly, why they wold rathe
hamefully. Fynally he ſayde, that not onely men,
lſo all the goddes wolde reſiſte and withſtande t
nd ſo great crueltie.

¶ The decree of the Senate, that the common weale ſhulde take none harme. Cap. viii.

AL be it that there were many
no credence to the conſulles
the greatneſſe of the cryme

[illegible] we the la

[illegible] euerlaſting lyfe to th

[illegible] is had emong you as a

[illegible] to beecompared to hym.

[illegible] of the lawe but not the auct

[illegible] hard, the whiche with

[illegible] racion to the light of the

[illegible] es lawe, ſhould [illegible]

[illegible] yea and to ſay truth, ſhou

[illegible] or allure vs with promiſ

[illegible] we, grace is geuen by Ieſu

[illegible] y and wholy forgeueth all men

[illegible] n ſteade of ſhadowes, wherof he hym

[illegible] e auctor, as he vnto whom God the father

[illegible] God at any time: the onely begotten ſonne, whiche is

[illegible] declared him.

[illegible] e be the ſecretes of God the father, theſe bee the h

[illegible] e mynde, by the whiche it hath pleaſed hym that g

[illegible] nd after a ſorte to make menne Godlike, to mixe m

[illegible] loweſt, and to exalt the loweſt vnto the hieſt. He

[illegible] es to any of our forefathers, although he dyd

[illegible] certain lytel ſparkes of his lyght, by Angels, b

[illegible] for no mortall man (were he neuer ſo great) did e

[illegible] but couertly as it were in a ſhadowe. And althoug

[illegible] arte to Moſes, to the Patriarkes and Prophetes a litell p

[illegible] tes, yet none but his onely begotten ſonne dyd receyue this

[illegible] and trueth: who being made man, did ſo come down to vs, that

[illegible] his godly nature he doeth alway remaine in the boſome of

[illegible] er, and as touchyng all thinges that pertayne to the obtay-

[illegible] aſtyng ſaluacion, he hath declared vnto vs more familiarly and

[illegible] wrappyng, or coueryng the thyng whiche he dyd ſignify to

the

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Uniuerſis ſancte matris [illegible]
Eccl̃ie Cath[illegible]
ducim[illegible]
ſanctiſſimi in xp̄o patris ⁊ dn̄i noſtri dn̄i Julij Di[illegible]
domo reſidentie nr̃e/infra parochiā ſancte Brigid[illegible]
nobis ibidē iudicialiter et pro tribunali quo ad i[illegible]
rius vice noīe et de mandato (vt aſſeruit) Excell[illegible]
berti. in quadā bulla Ap̄lica ſigillo plumbeo cū filis [illegible]
hibuit/nobiſq; humiliter ſupplicauit quaten⁹ dictā Bullā Ap̄licam palpare/inſpicere/et dil[illegible]ram
q; in aliqua ſui p[illegible] ſubſtātiali ſuſcriptā/inuenirem⁹ eandē Bullam Ap̄licā in forma Auctē[illegible]nſu
cam formā redig[illegible] tranſſumpti [illegible] hmōi cū originali debite collationari/precipere et mand[illegible]non
[illegible] auctoritatē nr̃am interponere velim⁹. Cui⁹ vero originalis Bulle Ap̄lice ver⁹ tenor ſequitur [illegible] tal
dictionē. Conſiderantes et non ſine animi nr̃i moleſtia reuoluētes/q̄ grauiſſimis iniurijs no[illegible]tta
huius ſancte ſedis et ſedentiū in ea cultores et fautores ſemp̄ fuere/et iam pridē affecerit: et [illegible]oti
[illegible] Alfonſi Eſtēn. ad nos et eandē Roman[illegible] eccl̃iam legitime deuolutā recuperare poſſem[illegible]e q
[illegible]uxilia preſtiterit/verū etiā agrū e[illegible] inuaſerit/ferro igniq; deuaſtarit. Ciuitates[illegible]/Arc
[illegible]os et perſonā nr̃am grauiter offendere/aīalia et alia bona agri Ecc[illegible] incolar[illegible] abdu
[illegible]iſma in eccl̃ia dei p̄ quoſdā Cardinales ſciſmaticos et p̄ nos priuatos/q̄ a nob[illegible]teme
it. Nouiſſime autē vt hec de meis [illegible] preſſiſſe notorie apparerent [illegible] Ciuit
ſuras et penas tam in dicte priuationis quā in hijs que legunt̄ in [illegible] ſ incu
eū nullis adhortationib⁹/nullis monitꝭ cū paterna expectatiōe/[illegible]ia nr̃
iniorꝫ regū ac principū opa vſi ſum⁹/vt prefatū Ludouic[illegible]
acquiſiuerit/vt Epiſtola [illegible] filij nr̃[illegible] Anglie [illegible]
Regna dextera facta [illegible]pauerat He[illegible]
lar⁹ officiū ipi⁹ pmiſſ[illegible] pfati Hen[illegible]
q; quos deteſtāda ſimili[illegible] ipſorꝫ cupiditā[illegible]
oportuno remedio: vt ipſi [illegible] ⁊ [illegible] Reges id facilius [illegible]
in dicto regno ac ducatu Normādie/Gaſconie ac Goyne vel alibi e[illegible]
ſe dicto Ludouico Regi teneri anteq̄ premiſſa ppetraret quomod[illegible]
neri/ nec iure conſtringi: aut pp̄ter non obſeruationē infamie: vel a[illegible]
buſcūq;. Et quia difficile foret ad ſingula queq; loca in quibus exp[illegible]
et ſigillo alicui⁹ prelati ſeu alteri⁹ pſone in eccl̃iaſtica dignitate c[illegible]
hibite vel oſtenſe. Datū Rome apud ſanctū Petrū. Anno incarnati[illegible]
s marginis dicte bulle ap̄lice talis erat ſignatura. M. Caſanoua. Ala[illegible]
[illegible]⁹ attendētes requiſitionē hmōi iuſtā fore ⁊ rationi cōſonā. Q[illegible]
[illegible]eſentia palpauimus/inſpeximus/et diligēter ad effectū infraſcripti[illegible]
o et ſiniſtra ſuſpitione carentē inuenim⁹. Eandē igitur bullā Ap[illegible]
[illegible] ⁊ exemplari inq; publicam tranſſumpti formam redigi: et tra[illegible]
ōi publico inſtrumēto ſiue tranſſumpto vbiq; tanta fides adhibeatur [illegible]
lr̃as ſiue preſens publicū tranſſumpti inſtrumentū exinde fieri ⁊ p̄ notari[illegible]
[illegible]dauimus/Sigilliq; dignitatis de[illegible]natus noſtri antedicti in hac pa[illegible]
blici [illegible]pti/ac ſcribenti hmōi teſtiumq; infraſcriptorꝫ preſentia ſub An[illegible]
ac diſcreto viro Thoma Trafford Coueñ. et lith. dioc.

Indulgentia sci Jacobi apli compostellani.

Christi noīe ⁊ beati Jacobi inuocato. Oībus xp̄i fidelibus sit notū: ꝙ sanctissimus dn̄s noster Alexander papa sextus per suas litteras apostolicas ad perpetuā rei memoriā instituit quandā confraternitatē in magno hospitali: quod in ciuitate cōpostellana cōstruitur: in qua instituit ꝙ omnes vtriusqȝ sexus qui sextā partē vnius ducati pro edificatione: hospitalitate: ⁊ sustentatione peregrinoꝝ pauperū ⁊ infirmoꝝ dicti hospitalis erogauerint: sint ⁊ habeātur illiꝰ cōfratres: ⁊ consequātur indulgentias: gratias ⁊ plenarias remissiones infrascriptas.

¶ Primo concedit omnibꝰ ⁊ singulis cōfratribus ⁊ seruitoribꝰ dicti hospitalis ꝙ possint quotiens voluerint eligere confessorē presbyterū secularē vel regularem: qui eos (vita comite) absoluat ab omnibꝰ ⁊ singulis eoꝝ peccatis: criminibꝰ: ⁊ excessibꝰ sedi apostolice reseruatis: preter offense ecclesiastice libertatis: criminū heresis: ⁊ rebellionis: aut cōspirationis in personā vel statum Romani pontificis. seu sedis predicte: falsitatis litterarū: supplicationū: ⁊ cōmissionū apostolicarum: inuasionis: depredationis: occupationis: aut deuastationis terrarū ⁊ maris Romane ecclesie mediate vel immediate subiectoꝝ. offense personalis in episcopū: vel aliū prelatū: prohibitionis: deuolutionis causarum ad Romanā curiam. delationis armoꝝ ⁊ alioꝝ prohibitoꝝ ad partes infideliū. Semel dumtaxat in vita: in cunctis vero alijs non reseruatis quotiens opportunum fuerit: debitam absolutionē impendat. ¶ Item ꝙ idem confessor omnium peccatorum suorum: de quibꝰ corde contriti ⁊ ore confessi fuerint: etiam semel in vita: ⁊ in mortis articulo plenariam remissionem impendat: dummodo restituant per se vel per alium que restituenda fuerint: ¶ Itē ꝙ vota quecunqȝ in alia charitatis opera cōmutare possit: vltramarino: liminū apostoloꝝ Petri ⁊ Pauli: ⁊ sancti Jacobi incompostella. et castitatis: ac religionis: votis dumtaxat exceptis. ¶ Item concedit confratribꝰ ꝙ visitādo quibuscunqȝ (etiā quadragesimalibꝰ) temporibꝰ in quibꝰ stationes vrbis celebrātur quācunqȝ ecclesiam loci vbi eos residere contigerit: ⁊ genibꝰ flexis orationē dominicā cum angelica salutatione quinquies deuote dixerint: omnes ⁊ singulas indulgentias: ⁊ plenarias remissiones consequantur: quas consequerentur si ipsa sancta loca peragrassent. Et perinde ac si predictas vrbis ecclesias intra ⁊ extra personaliter visitassent. ¶ Item concedit ꝙ confratres vere penitentes ⁊ confessi vbicunqȝ fuerint: visitantes a primis vesperis vsqȝ ad secundas aliquā ecclesiam sub inuocatione diue Marie virginis ⁊ beati Jacobi aut quālibet aliam ecclesiā in quibuscūqȝ eoꝝ festiuitatibꝰ pro singulis festis triginta annos: ⁊ totidem quadragenas de iniunctis eis penitētijs ꝯsequanꝰ ¶ Preterea ꝙ possint etiā tēpore interdicti ordinarij missas: ⁊ alia diuina officia audire: ecclesiastica sacramēta: ⁊ etiam corpus xp̄i: excepto die pasce resurrectionis recipere. Et si aliqui eoꝝ tēpore interdicti decesserint: ꝙ corpora eoꝝ ecclesiastice tradantur sepulture dūmodo causam interdicto nō dederint. ¶ Itē ꝯcedit
vater in anno cū vna aut duabꝰ honestis mulieribꝰ ingredi possint quodcūqȝ monesterium monialiū
etiā reclusarū sancte clare de cōsensu superioꝝ [illegible] Et cū ipsis cōuersari: ac refectionē
pernoctēt. ¶ Itē concedit cōfratribus absqȝ alia solutione: ꝙ participes sint sacrificioꝝ:
sinariū: ieiunioꝝ: ⁊ omniū pioꝝ operū: que in dicto hospitali celebrabūtur ⁊ fient. Et q
summā p̄dictā soluistis nuncio p administratorē generalē hospitalis destinato:
ratijs ⁊ indulgētijs p̄dictis dūmodo p̄sentes l̄ras sigillo ⁊ subscriptiōe dicti admini
e vr̄s teneatis. Actū die. Mēsis Millesimo quingentesimo

¶ Forma absolutionis plenarie.

at tui omps deꝰ ⁊c. Et ego auctoritate domini nostri jesu christi: ⁊ beatorum
⁊ Pauli apostoloꝝ eius: ⁊ summi pontificis mihi cōmissa:
culpa: ⁊ a pena ab omnibꝰ peccatis tuis ore confessis: ⁊ corde contritis: etiam si sedi aplice
deas omnibꝰ indulgētijs: ⁊ remissionibꝰ: quas virtute stationū vrbis Rome ꝯsecutꝰ es:
ē peccatoꝝ tuoꝝ: ⁊ eterne vite retributionē. In noīe patris ⁊ filij ⁊ sp̄us sancti. In arti
ac vice nō decesseris: reseruata tibi sit huiusmodi absolutio ad verū mortꝪ articulū.

D. Decam

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ed and for he myght nought ſpede of his enemies ſo as
laſt he come ageyn in to Englond And anone after ca
James douglas and alſo Thomas randulph with a
uge hoſt in to Englond in to Northumberland ⁊ with hem
Engliſſhmen that were driuen out of englond and come
ubbed the contre and quelled the peple and alſo brend
wnes that was called Northalerton and mony othir
unes vn to york ¶ And when the kyng herde this thy
ynge he let ſomone all maner men that myghten trauail
and ſo the Engliſſhmen met the Scottes at the abbey of
eighland the .xv. day after Michelmaſſe in the ſame yere
ore ſaid and the Engliſſhmen were there diſcomfyted ⁊
t that ſcomfiture was take ſir John of Brytayne Er
of Richemond that helde the contre and Erldome of Ri
ſtre And after he paied an huge raunſome and was lete
me and after that he went in to fraunce ⁊ come neuer af
eward ageyne

¶ how ſir Andrewe of herkkela was take and put
n to the dethe that was erle of cardoille
apitulo Ducenteſimo

nd at that tyme ſir Andrewe of herkela that newe
was made Erle of Cardoille bycauſe that he had ta
n the good Erle thomas of Lancaſtre he had ordeyned
urgh the kynges commaundement of Englond for to
yng hym all the power that he myght
¶ How to helpe the kyng ayenſt the Scottes at the Abbey
beighland ⁊ when the fals traitour had gadred all the pe
that he myght ⁊ ſholde haue come to the kyng vn to the ab
of beighland the fals traitour ladde hem by anothir wey
urgh coupland ⁊ thurgh the erldome of lancaſtre ⁊ were th
gh the contre ⁊ robbed ⁊ quelled all that he myght ⁊ ferr

Machlinia's
Cronicle
Sig P. 7. [illegible]

an alſo for encheſon [illegible] landes and ſo they brought all [illegible] ge and ayens all [illegible] ¶ [illegible] the kyng Ro[illegible] of Baldok a fals pilled clerk chaunceller of Engl[illegible] thurgh counceill of the forſaid ſpencers and he was a fa[illegible] ribaud and a coueitous and ſo they counceilled [illegible] mocke that the kyng he toke to his owne ward all the g[illegible] oodes of the lordes that wrongfully were put to the de[illegible] to his owne hande and as well they token the goodes th[illegible] were in holy chirche as the goodes that were withoute [illegible] let hem be put in to his treſorie in london and let hem call[illegible] his forfaitz and by her counceill the kyng wrought for[illegible] uermore he diſherited hem that the goodes oughten

¶ And thurgh her counceill he dide arere a talliage Of all [illegible] goodes of England wherfor he was the richeſt kyng th[illegible] euer was in England after William Baſtard of Norm[illegible] die that conquered Englond

¶ And yit thurgh councell of hem hym ſemed that [illegible] had not ynowe But made yit euery toune of Englon[illegible] [illegible]de a man of armes vpon her owne coſtages for to go [illegible] and werre vpon the Scottes that were his enemies Wh[illegible] for the kyng went in to Scotland with an hundred th[illegible] ſend man of armes at Whitſontide in the yere of our lord [illegible] ſu criſt M·CCC and [illegible] But the Scottes went [illegible] hid hem in mon[illegible] and in wodes and taried the Eng[illegible] hmen fro day to day that [illegible] myght for no Man[illegible] thing hem finde i[illegible] for many engliſſhme[illegible] fewe vitailles hade [illegible] ſo[illegible] ly for hunger in [illegible] had bene ayens Thomas of Lancaſtre [illegible] vpon his landes [illegible] ¶ Wh[illegible] kyng Edward ſawe that [illegible] he wonder ſore diſcomforted [illegible]

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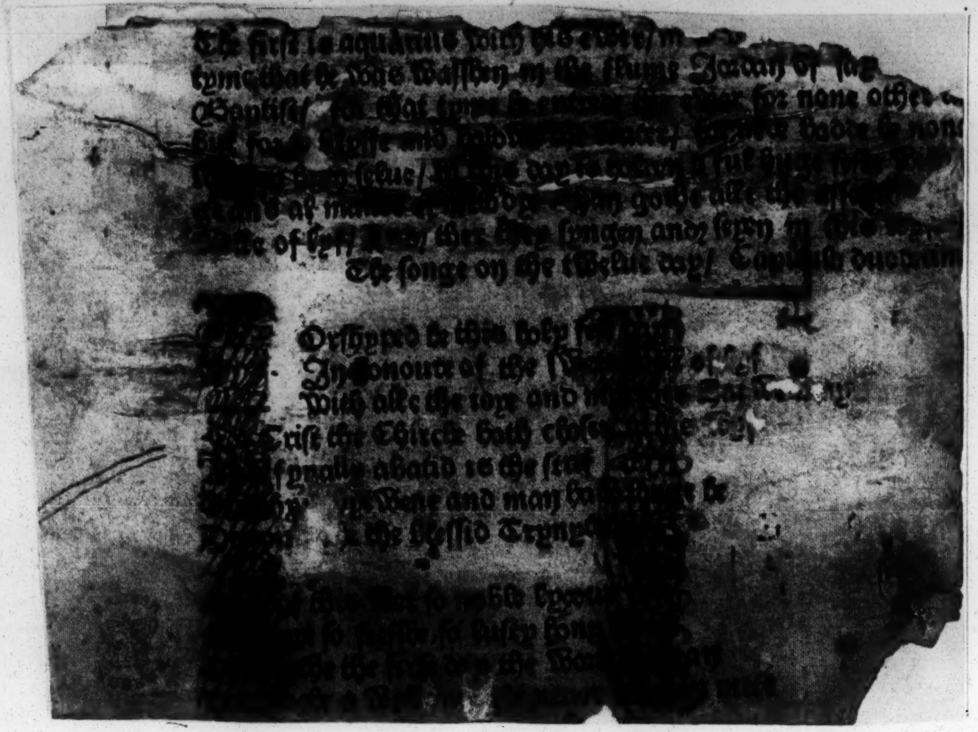


The firſt is aquarius with his ewer/ m[illegible]
tyme that he was waſſhen in the flume Jordan of ſay
Baptiſt/ for that tyme he entred the water for none other
but for to [illegible] and halowe the water/ for he hadde [illegible] none
[illegible] hym ſelue/ In this day is [illegible] a ful huge [illegible]
[illegible] as many [illegible] godhe alle the [illegible]
[illegible] of hell [illegible] ther they ſongen and ſeyn in this [illegible]

The ſonge on the twelue day/ Capitu[illegible] duode[illegible]

Orſhypped be this holy [illegible]
In honoure of the [illegible] of [illegible]
With alle the ioye and [illegible]
Criſt the Chirche hath choſe[illegible]
[illegible] fynally abatid is the ſtrif [illegible]
[illegible] the Wene and may [illegible] be
[illegible] the bleſſid Tryny[illegible]

[illegible] this [illegible] ſo noble [illegible]
[illegible] ſo [illegible] ſo buſy ſong[illegible]
[illegible] the firſt day the Wor[illegible]
[illegible]

Caxton
Pylgrema
the Sou
sign n

[illegible] of his
was this ſonne enclypſed as it was ſhewed to
ges that tyme beynge at Athenys in ſcole/ Leo
r this the ſonne entred in to leo what tyme that he deſcended
helle. and fette oute fro thennes alle the holy faders/ that
e tyme hadde abyden his mercy Of this Infernal Leon ſpe
hs beware the Apoſtel ſeynt Paul/ Waketh, and ben ſobre
he fende youre aduerſarye as a lyon rorynge ſeketh in eue
e whome he maye deuouren/ whom ye ſhalle withſtande with
e myghty feythe/ This lyon alſo was fygured by the [illegible]
that ſampſon ſlough (in whoos [illegible] after that he founde
e hony/ [illegible] leſſid lord ſlough the fendys power/ and
in his gorge many ſwete ſoules which were hym ful leef
oke them with hym as Dauyd hadde beſought long tyme be
yng in his ſawter/ Delyuer me lord from the lyons mouth
tyme that this ſonne is in theſe forſaid ſignes ſeuen/ wite it
is no couenable ſeſon for to make feſte/ for thenne the Ine
[illegible] leid a ſyde [illegible]
[illegible]

191

DIACOSIO-MARTYRION.

id eſt

DVCENTORVM VIRORVM TESTIMONIVM, DE VERITATE CORPORIS, ET SANGVINIS CHRISTI, IN EVCHARISTIA, ANTE TRIENNIVM, ADuerſus Petrum Martyrem, ex profeſſo conſcriptum. Sed nunc primum in lucem æditum.

IOANNE WHITO ANGLO COLLEGIJ Wicamenſis apud inclytam Wintoniam præſide Authore.

Math.xviii.

In ore duorum aut trium teſtium, ſtet omne uerbum.

EXCVSVM LONDINI, IN AEDIBVS
Roberti Cali, Typographi.
Menſe Decembri,
Anno 1553.

192

193

Per huius cedule et ſigni traditionē
eccleſiarū Rectoribus Innoteſcat
hanc preſentē p̄ſe ferentē deuote vt
priuilegio ap̄lico ſacti Sp̄us hac in p̄ſti
omnium peccatorum ſuorum
die .M.D.xviii. per me

A Lhōnor et reuerēce de la Paſſion de noſtre ſaulueur et redempteur
Jeſucriſt et per le commement de noſtre ſainct payre lo pape et de par noſtre ſouerain prelat nous eſt commandat en vertu
de ſancta obedience et ſus pena dexcumēge que nos vos agian apulbliar ⁊ manifeſtar las gradeſ gracias ⁊ pardons don-
natz ꝑpetuallemēt a la noble abaye de Cadon/en lo pays de perigord audiocese de Sarlat/En loquau abaye es lo plus
noble ioyeu et reliquari entier que ſia ſus la terre/So es lo ſacrat ſuari la on le corps precieux de Jeſuchriſt fut plegat et
t par Joſeph abarimathias et Nicodemus amitz de dieu le iour du diuendres ſainctz quant lagon dabalat de ladigna et ſacta
al es temoin de la Paſſion et reſurection de noſtre ſenhor Jeſuchriſt et que es vng article de la fe catolicque a honnor du quau
onſtra de gans miracles totz los iours/Comme les orbs y recobren la viſta/Les mutz lo parlat/Les ſor laudir/Les ladres y
itz Et tota dona enſenta denfant portant fruit en ſon ventre en aben memoyria de la paſſion de Jeſucriſt et du ſanct ſuari ſon
es/et lo fruict venir au ſanct ſacrament de batiſme· Et perſo noſtre ſanct payre lo papa a ordenat la noble et deuota confrarya
a monte par caſcune perſonna dintrade cinq diners al honor des cinq plagues que noſtre ſenhor Jeſucriſt ſouffrit en laubre de la
qualas ſont cretees en ſon precieulx ſanct Sudari Et en apres tos los ans.iii.diniers al honeur et reuerence des.iii.clos de que
hor Jeſuchriſt fut clauelat

premierement Papa Vrbain a dōnat/lo iorn de Nadau lo premier iorn de lan/lo iorn de Lepyphane/lo iorn de
Paſques/lo iorn de Laſcention/lo iorn de Penthecoſte/le iorn de La trinitat lo iorn du Corps de
orn de Touſſainctz les quatre feſtas de noſtre done cōma a la Natiuita/Aſſūption/Nunciation/⁊ Purification/lo ior de ſāct
e ſanct Pol et tous las altres apoſtres et las deux iours de ſancte crox/lo premier dyminge de Kareſma/et los dus iours en-
rs apres la feſte de ſanct Symon et ſanct Jude/par caſcun iorn deſdiſies feſtas et deſdis iorns apres enſuyuant que lo precieux
ri ſe mōſtre troys ās ⁊ troys quarētaines de vray ꝑdon ⁊ par las octauas deſdictes feſtes.xl.iorns en donāt la ſōme deſſuſdite.

ape Gregori a donat a tout confraire ⁊ cōfrayreſſe deudict ſanct ſudari de Jeſuchriſt deſpuis lo dymenge de la paſſion iuſques
e de la reſurrection vng an de veray perdon en remiſſion de las penes des purgatory en donant la ſomme deſſuſdicte des cinq
ntrade ⁊ tres diniers los autres ans apres.
donat pape Clemēs a tout confrayre ⁊ confrayreſſe deudict ſanct ſudary lo prumier dymēge de Kareſme:⁊ dus iorns apres lo
mēge de Kareſme q̄ lon cante en la gliſe Letare hieruſalem ⁊ dus iorns apres:lo iorn deu diuendres ſanct/lo diſagde de paſques

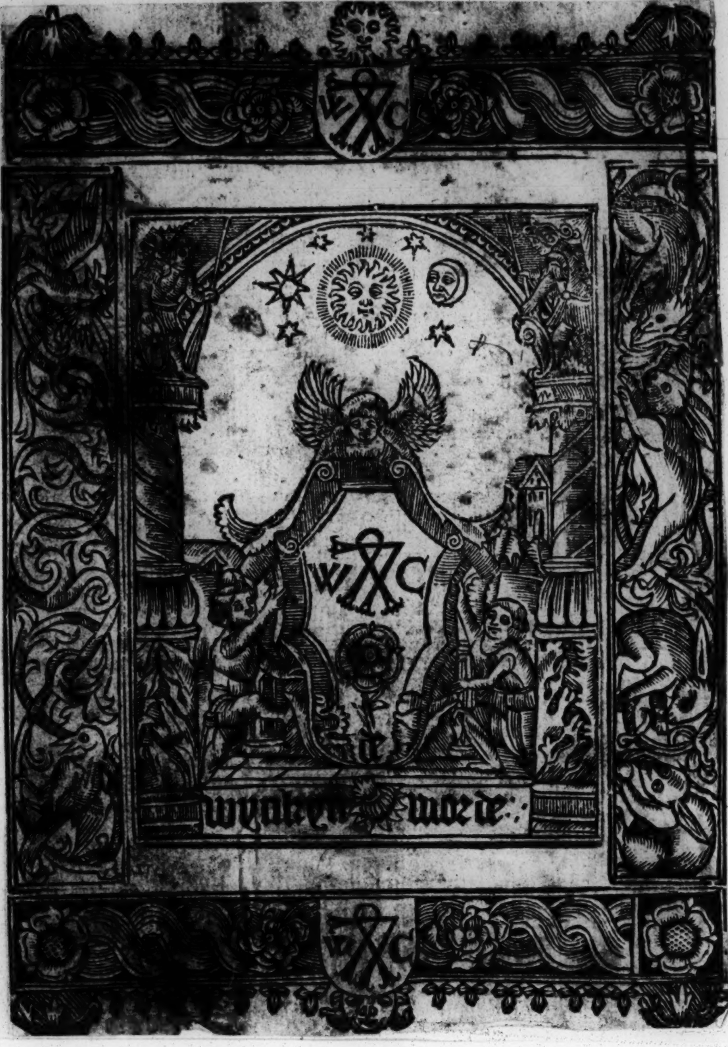
[illegible] m̄

Est modo in rebus sūt certi deniq; fines
Quos vltra citraq;, nequit cōsistere rectū

prepoſicyon in compoſicyon often tymes wyll
the ſame caſe yͭ he dothe in appoſicyon. ¶ what
repoſicyon in appoſicyon. Oftentymes he encre-
tyme he dimynyſſheth, and ſomtyme he chaun-
nifycacyon of the wordes yͭ he is cōpoūded with
ror ſubrideo dediſco. ¶ whan two prepoſicyons
fore a caſuall worde, the latter prepoſicyon ſhall
e the caſe: vt veni de vltra mare. ¶ what dyffe-
betwene an aduerbe and a very prepoſicyon. A
epoſicyon in appoſicyon may neuer be put with-
caſuall worde, and an aduerbe may. ¶ Howe
ygures of prepoſicyons be there? two, the ſymple
us, the compoūde as aduerſus. ¶ All prepoſicy-
appoſicyon be putte before the wordes that they
, outtake verſus vſqꝫ & tenus, whiche cōmunely
after the wordes that they ſerue to. Alſo cum is
er the ablatyue caſe in bothe nōbres of theſe thre
wnes/ego tu ſui, and ſomtyme after the ablatyue
this nowne quis qui que quod.

Inſdū et
am abun-
dat: vt e
mori.

[illegible]
es ſoule with an vnperfyte voyce of ioye, ſorowe,
e, drede. &c. ¶ Howe many thynges longe to an
ectyon? One ſygnyfycacyon onely. ¶ Sygnifyca-
of interiectyons be dyuers. Some of ioye, as
uge ha ha he. Some be of ſorowe, as heu hei he.
of drede as at at. Some of meruaylyng or won-
as pape. Some of dyſdaynynge or of ſcornynge
vah. Some of exclamacyon, idygnacyō, or angre
h. Some of curſynge: as ve malū multum malo.
er may be reduſyd to ſome of theſe. ¶ what par-
reaſon may be put as an interiectyon? A nowne
n ſelfe as malum. Somtyme a pronowne and
ectyue: as me miſerum. Somtyme a hole reaſon


W C
W C
W C
wynkyn
worde

MIEVLX VAVLT MOVRIR EN VERTV QVE VIVRE EN HONTE.
I

¶ *Imprinted at London by*
Thomas Eaſt for William
Ponſonby, dwelling in
Paules Churchyard.

TITHES

Examined and proued to bee due to the Clergie by a diuine right.

VVhereby the contentious and prophane Atheiſts, as alſo the diſſembling Hypocrites of this age, may learne to honour the Miniſters and not to defraude them, and to Rob the Church.

The Contents heereof is ſet downe in the Page next following.

Written by *George Carleton* Batchelour in Diuinitie.

Printed at London by *T. Eſte*, for *Clement Knight*
dwelling in Paules Church-yard at the ſigne
of the Holy Lambe. 1606.

The contents of this Booke.

CHAP. FOL.

1 *THe ſtate of the queſtion is ſet downe, and the truth confirmed.* 1

2 *How Tithes ſtood before the Law.* b 4

3 *How Tithes ſtood vnder the Law. Where it is prooued that then this conſtitution of tithes was neither ceremoniall nor iudiciall, but morall.* 11

4 *How Tithes ſtood in the time of the new Teſtament.* 21

5 *How Tithes ſtood in the ages of the Church after the Apoſtles, wherein the point in queſtion is confirmed by the teſtimonie of Fathers without contradiction, vntill Antichriſt by vſurped authoritie diſordered the Church.* 24

6 *The obiections anſwered, and the point in queſtion confirmed.* 35

that achilles ſlewe to fore troye / and whom the kyng pryant dyde do burye byſide troyllus his ſone / the ſayd ſuſter cam to troye / moche rychely arayed . And dyde do open the ſepulcre of her broder and toke out the bones that ſhe fonde . And aſſone as ſhe had hem and helde hem ſhe vanyſſhyd ſodaynly away / that neuer man wyſte where ſhe becamme the bones that ſhe had taken . And they ſaid that ſawe thys that ſhe was a goddeſſe or doughter of a goddeſſe .

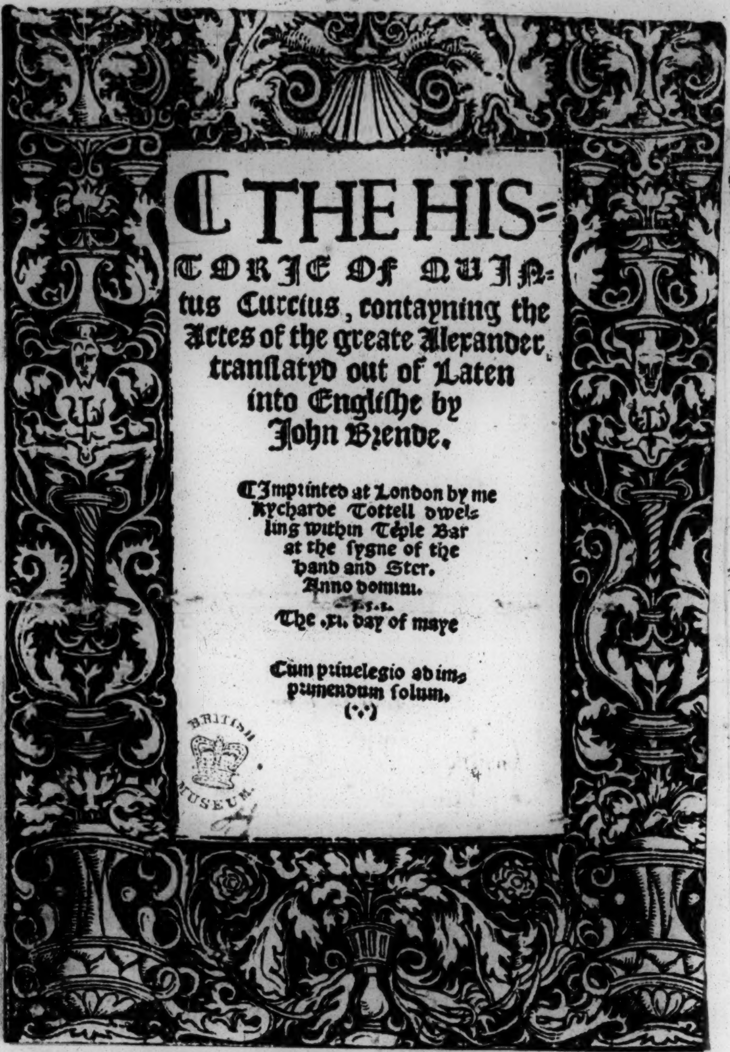
¶ How thelagonus ſone of vlixes and of the quene Cyrces cam for to fynde hys fader vlixes / and how he ſlewe hym not wetyng who he was . And of the avyſion that cam to the ſayd vlixes in his ſlepyng .

AS Vlixes ſlepte on a nyght in his bedde / he had a meruayllous vyſion and hym ſemed that he ſawe an ymage of meruayllous fourme / and the fayreſt that euer was ſeen . And deſyred ſore for to towche this ymage / and wold haue enbraced her / But the ymage wold not ſuffre hym / but wythdrewe her afterward . And after ſhe approchid and demanded of hym / what wylt thou . And he anſwerd to her I wyll that we be conioyned to geder / and that I may knowe the fleſſhly . O ſaid the ymage that thy requeſte is harde and bytter / ffor oure conionccion ſhall be vnhappy . ffor one of vs two ſhall deye . Hym ſemed further that this ymage helde a ſpere and that aboue on the heed had a penſell all maad wyth fyſſhis moche ſubtylly . After he ſawe that the ymage wold goo . And ſayd to hym at her departyng . This ſigne ſignefieth the ylle and deſtruccion that ſhall be of vs two .

Whan Vlixes was awaked / he had meruayll of thys dreme / And thoughte sore what hyt myght ſignefye / He ſente after his deuyns and ſaages of hys royame and demanded them wat hys vyſion myght ſignefie / and whan they had a lytyll taken hede therof / they ſaid that his owen ſone ſhold ſlee hym / Vlixes that had grete drede ⁊ feer of his ſone / made hym to be taken and kepte ſewerly. And after he cheſe a place only and ferre fro peple / where he dwellyd wyth ſome of his trewe frendes. And dyde do fortefye this place / with hyghe towres ⁊ cloſid hit with water round a bowte. And ther myght no man entre but by a drawe bryge and a wyket / And made that to be kepte that no man ſhold entre but they that he had brought wyth hym / Now hit happend to vlixes whan he retorned fro troye / that fortune brought hym in to an yle where Circes dwellid / whiche there was lady / the whyche knewe as moche of enchantements as ony woman of the world. And by her arte helde vlixes by her nyghe a yere. And vlixes gate on her a ſone whiche ſhe named thelagonus / And thus in the tyme that vlixes dwellid in this place that was ſo ſtronge / Thelagonus his ſone knewe not yet who was his fader / And whan he was of eage for to bere armes / He demanded often tymes of hys moder / who was hys fader and yf he were alyue and where he dwellyd. And ſo longe he prayd her / that ſhe ſayd to hym that vlixes was hys fader / and tolde to hym where he dwellyd ⁊c.

Whan thelagonus was ryght Joyous / And deſired ſtrongly to ſee his fader / he toke leue of his moder

200

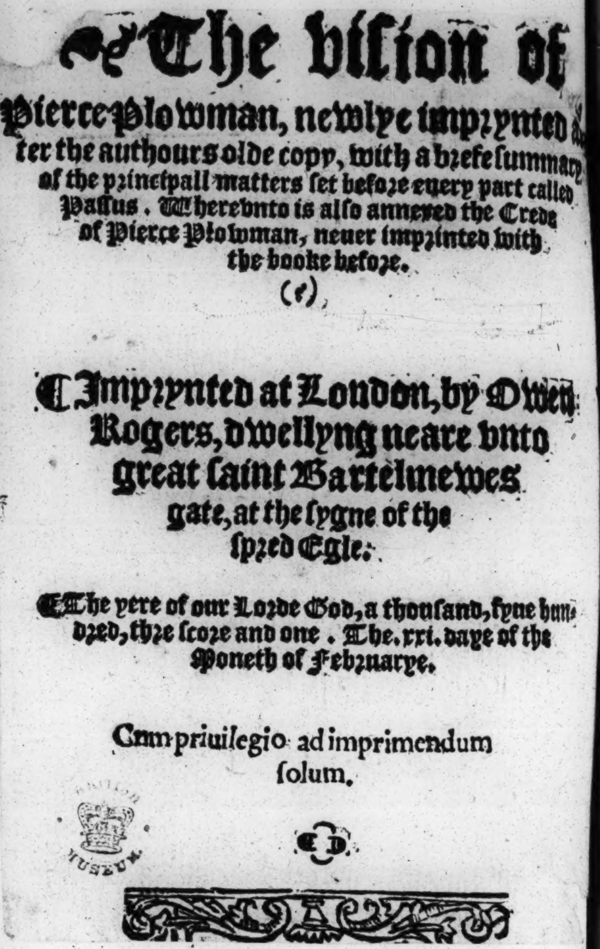


¶ THE HISTORIE OF QUINtus Curcius, contayning the Actes of the greate Alexander tranſlatyd out of Laten into Engliſhe by John Brende.

¶ Imprinted at London by me
Rycharde Tottell dwelling within Tẽple Bar
at the ſygne of the
hand and Ster.
Anno domini.
[illegible]
The .xi. day of maye

Cum priuelegio ad imprimendum ſolum.
(.·.)

201



The viſion of Pierce Plowman, newlye imprynted after the authours olde copy, with a brefe ſummary of the principall matters ſet before euery part called Paſſus. Whereunto is alſo annexed the Crede of Pierce Plowman, neuer imprinted with the booke before.

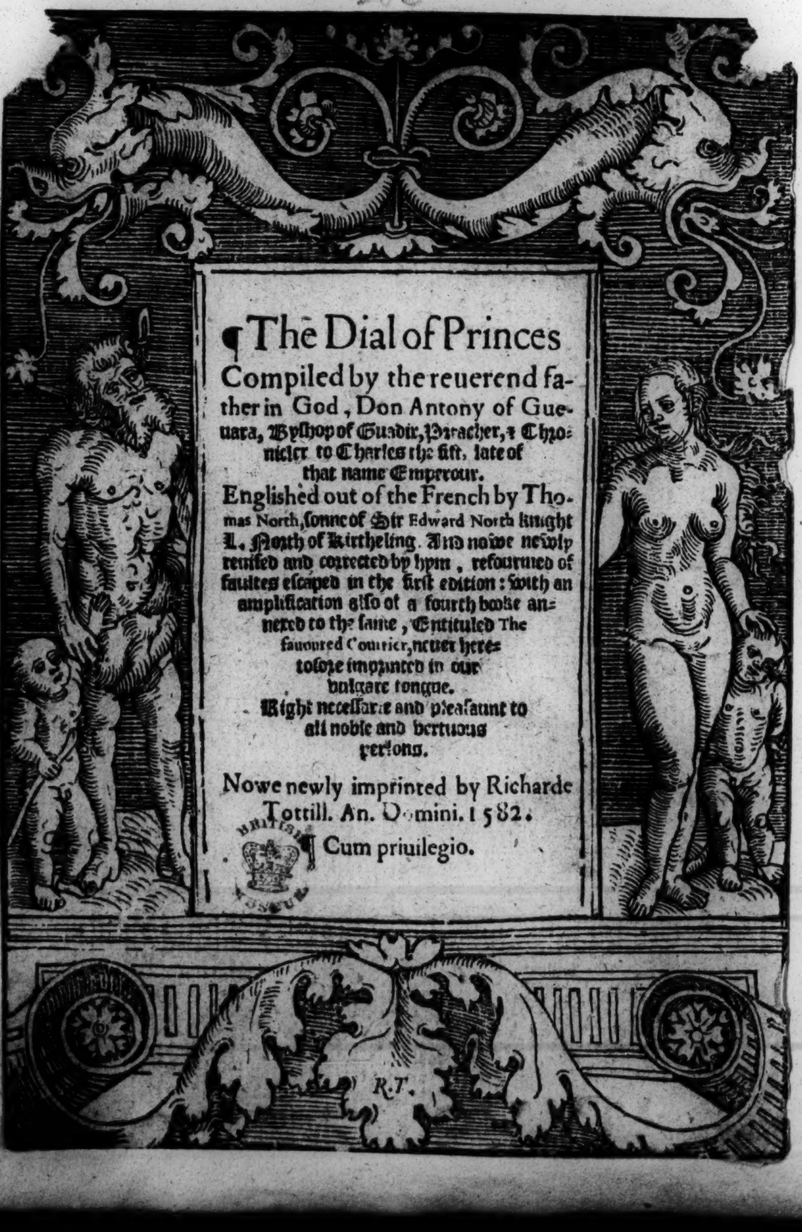
(✠)

¶ Imprynted at London, by Owen
Rogers, dwellyng neare vnto
great ſaint Bartelmewes
gate, at the ſygne of the
spred Egle.

¶ The yere of our Lorde God, a thouſand, fyue hundred, thre ſcore and one. The .xxi. daye of the Moneth of Februarye.

Cum priuilegio ad imprimendum
ſolum.

202



¶ The Dial of Princes

Compiled by the reuerend father in God, Don Antony of Gueuara, Byſhop of Guadix, Preacher, & Chronicler to Charles the fift, late of that name Emperour.
Engliſhed out of the French by Thomas North, ſonne of Sir Edward North knight L. North of Kirtheling. And nowe newly reuiſed and corrected by hym, refourmed of faultes eſcaped in the firſt edition: with an amplification alſo of a fourth booke annexed to the ſame, Entituled The fauoured Courtier, neuer heretofore imprinted in our vulgare tongue.
Right neceſſarie and pleaſaunt to all noble and vertuous perſons.

Nowe newly imprinted by Richarde
Tottill. An. Domini. 1582.
¶ Cum priuilegio.

R.T.

determine par le feoffement fait al eſtraunge quant nul vſe eſt en ceſty qui vſe al temps de feffement quar il nad power come ceſtye qui vſe de faire feoſſement mes le feoffemẽt eſt par reaſon del poſſeſſion que il ad par le feoffement le diſſeiſour. ¶ Fitzherbert. Il ad droit dun vſe le quel paſſa de luy par le feffement come les feffes de ceſty a ꝗ vſe ſount diſſeiſies et ceſty ꝗ vſe releſſe al diſſe.ſoꝛ ore par ceſt reles le droit del feffour eſt extincte. ¶ Deynſyl. Donques par noſtre reaſon ſi ceſty qui vſe bargayne le terꝛ pur argẽt vn recouere ewe enuers luy apres le bargayne ſerꝛ bon. ¶ Fitzherbert. Nemy ſyr quar la par le bargayne le vſe eſt hors de luy et en le bargayne iſſint que ceſty a qui vſe nad vſe ne droit daſcũ vſe mes icy auterment eſt. Quere. vn

vide devant f.
C.29.88.f

Jugement.

Vn Precipe quod reddat fuit port vers. iiii. les queux apperent et.iii.de eux cõfeſſent lacciõ ⁊ le quart dit ꝗ il tenoit iointiment oue deux de les auters noſmes en le breue ſauns ceo que le tierce rien en ad et ſur ceo le demaundant pria iugemt vers les.iii.ſoloncqꝫ lour confeſſion et vers le quart il maintenera ſon briefe et ſilz doneront iugement maintenant vers les trois fuit le doute par les Juſtices. ¶ Fitzherbert. Semble que le demaundant nauera iugement vers les troys tanqꝫ le plee que le quarte ad plede ſoit tryed quar ceſt ſeueral tenauncy va en abatement de tout le briefe et ſil ſoit tried vers le demaundant donques tout ſ̃ briefe abatera et nous ne poyomꝰ doner iugement pur le demaũdant ſur vn male briefe, quar mittomus que deux portont briefe de Precipe quod reddat vers deux et lun des tenantes confeſſont laccion, et lauter dit que lun des demaundantz eſt moigne ꝓfeſſe ieo entende la que les demaundantz naueront iugement vers ceſtye qui confeſſe laccion tanqꝫ le plee lauter ſoit tryed et le reaſon neſt auter mes pur ceo que ſi le plee ſoit troue vers le demaũdant que tout ſon briefe abatera quod nullus negauit. Et puis fuit dit as ſergeantes de mouer le caſe arere en lendemayne a quel iour.

¶ Deynſyl moua le caſe as Juſtices. ¶ Et Baldwyn, Shelley, et Englefylde rien diſoient. ¶ Fitzherbert dit al Prenotarie ꝗ il entra les en le rolle ſicoe ilz ſount pledes et de faiꝛ proces vers le iure quant a ceſty qui ad plede ſeueral tenauncy et quant a les troys auters de faire continaunce parenter eux et le demaundant tanqꝫ lauter plee ſoit tried et ſil ſoit troue pur le demaũdaut

don-

Du plee a parcel abatera tout le brieſe.

donques il auera iugement, et ſil ſoit troue encontre luy donq tout ſon brieſe abatera quere quar ſemble par les Iuſtices qu ne fueront clere que ſerra fait, et quere ſi lauter qui plede ſeu tenauncye diuiſſe a pleder boy barr'. Et nota que fuit agree en ceſt ple que ſeueral tenauncye de parcel abrteta tout le brieſe.

¶ F I N I S.

¶ EXPLICIT ANNVS XXVII. REGN
Regis Henrici octaui nouiter impreſſus.

¶ Imprynted at London in Fleteſtrete at the ſygne
of the George nexte to ſaynt Dunſtons
Churche by Wyllyam
Myddylton.

✽

John Eyton
his Booke

[illegible]
my Love

in god do I trust

AN N

The Printer to the Reader.

Beynge deſyerous to knowe the name of the
Autoure of this moſt worthy worke, (gentle rea-
der) and the tyme of the wrytynge of the ſame: I
did not onely gather togyther ſuche auncient e cō-
s I could come by, but alſo conſult ſuch mē as I knew
more exerciſed in the ſtudie of antiquities, then I my
haue ben. And by ſome of them I haue learned that the
r was named Roberte langelande, a Shropſhere man
in Cleybirie, aboute viii. myles from Maluerne hilles.
or the time when it was written: it chaunced me to ſe an
ent copye, in the later ende wherof was noted, that the
copye was written in the yere of oure Lorde. M.iiii.C.
yne, which was before thys preſente yere, an hundred a
res. And in the ſeconde ſide of the .lxviii. leafe of thys
ed copye, I finde mētion of a dere yere, that was in the
of oure Lorde, M.iii. hundred and .L. John Chicheſter
beynge mayre of London. So that this I may be bold to
te, that it was fyrſte made and wrytten after the yeare
r lord. M.iii.C.L. and before the yere, M.iiii.C. and .ix.
h meane ſpace was .lix. yeres. We may iuſtly cōiect ther
yͤ it was firſte written about two hundre yeres paſte, in
yme of Kynge Edwarde the thyrde. In whoſe tyme it
ed God to open the eyes of many to ſe hys truth, geuing
boldenes of herte, to open their mouthes and crye oute
nſte the worckes of darckenes, as dyd John Wicklefe,
alſo in thoſe dayes tranſlated the holye Bible into the
liſhe, tonge and this writer who in reportynge certayne
ns and dreames, that he fayned hymſelfe to haue drea-
: doth moſte chriſtianlie enſtructe the weake, and ſharplye
ke the obſtynate blynde. There is no maner of vice, that
neth in anye eſtate of men, whyche thys wryter hath not
y, learnedlye, and wittilye rebuked. He wrote altogi-
in miter: but not after yͤ maner of our rimers that wryte
e a dayes (for his verſes ende not alike) but the nature of
miter is, to haue three wordes at the leaſte in euery verſe
h begyn with ſome one letter. As for enſample, the firſte
verſes of the boke renne vpon .ſ. as thus.

In a ſomer ſeaſon when ſette was the Sunne
I ſhope me into ſhrobbes, as I a ſhepe were.

The next runeth vpon .H. as thus.

In habite as an Hermite vnholy of werckes, &c.
This thing noted the metre ſhall be very pleaſaunt to
The Engliſhe is according to the time it was written
the ſence ſomewhat darcke, but not ſo harde, but that i
be vnderſtande of ſuche as will not ſticke to breake the
of the nutte for the kernelles ſake.

As for that is written in the xxxvi. leafe of thys bok
cernynge a dearth thē to come: is ſpokē by the knowle
aſtronomie as may wel be gathered bi that he ſaith, Sa
ſente him to tell. And that whych foloweth and geueth
face of a prophecy: is lyke to be a thinge added by ſome
man than the fyrſte autour. For diuerſe copies haue it
ſlye. For where the copie that I folowe hath thus.

And when you ſe the ſunne amiſſe, & two monkes he
And a mayde haue the maiſtrye, and multiplie by e

Some other haue.

Thre ſhyppes and a ſhefe, wyth an eight folowynge
Shall brynge bale and battell, on both halfe the mon

Nowe for that whiche is written in the .l. leafe, cõcerny
the ſuppreſſion of Abbayes: the Scripture there alledged
clareth it to be gathered of the iuſte iudgment of god,
wyll not ſuffer abominacion to raigne vnpuniſhed, Lok
vpon this boke therfore, to take of wonders paſte or to
but to amend thyne owne miſſe, which thou ſhalt fynd
moſte charitably rebuked. The ſpirite of god gyue
the grace to walke in the way of truthe.
to Gods glory, & thyne owne
ſoules healthe.
So be it.

perse plowman

Imprynted at London
by Robert Caly within the pre
cincte of the late diſſolued
houſe of the graye Freers,
nowe conuerted to an
Hoſpitall, called
Chriſtes Hoſpitall.

The .xxij. daye of October.
1554.

ISH
USEU

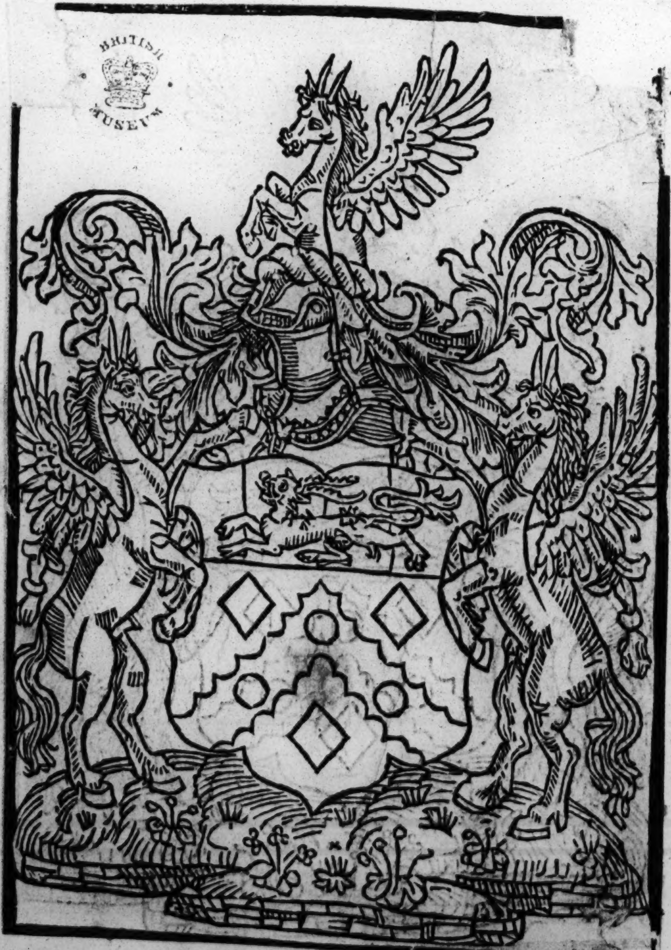
206

Prynted by me Robert wyer/
for wyllyam marſhall/and
fynyſſhed in the moneth of
July in the yere of our
Lorde god a.M.
CCCCC.
xxxv.

And in the.xxvii.yere of the Reygnē of our moſte
gracyous ſoueraygne lorde Henry the eyght,
by the grace of god, of Englande, and of
Fraunce kynge, defender of the
fayth, and lorde of Irelande/
and ſupreme hed vnder
god of the churche
of Englande.

With the priuilege of our
moſte gracious ſoueraygne
Lorde/
for ſixe yeres.

MUSEUM



- man tyme, what tyme to
form shal Wyckednes.

An Epiſtle to the Reader.

FRom the begynnynge of the worlde, to this time of the byrth of our ſauiour Chriſte, the ſtudious younge man Thomas Lanquet, not without greate laboure and diligence, broughte his Chronicle. Whoſe enterpriſe, and the honeſt affection, that he therin declared towarde his countrey, I thynke woorthy memorie. For yf he might haue gon through as he begon, and wel brought forwarde the ſame: vndoubtedly it woulde greatly haue delighted them, that take pleaſure to reade the notable and famous thynges done longe before our tyme. For he hath briefly ſet foorthe the geſtes and actes of forayne and ſtraunge countreies, and therwith ioigned the hiſtorie of this realme of England, after the opinion of moſte writers, euen from the fyrſt arriuyng of Brutus, in ſuche wyſe, that a diligent reader maye gather, the variable ſtate and condicion of all countreis and nacions at al tymes. But death (whiche ſpareth no man, ne can bee eſchewed) brake his courſe, and (as it were) tripped hym in the middes of his raſe, that he coulde not atteyne to the marke, wherat he ranne. Wherfore, leſt they that deſyre the profitable knowlage of hiſtories, ſhould be deſtituted of ſo great a commoditee: and leſt the fruites of ſo diligent a labour ſhould lie hidde, and tourne to the profite of no man: At the inſtance of certaine of my nigheſt friendes, whoſe requeſtes (the matter ſo ſtanding) I could not well denie: I haue taken vpon me to finiſh this cronicle, although in dede, I greatly diſpayred, that I ſhould be able to accomplyſhe the ſame. But when I conſidered, fyrſt, though it were an harde matter, yet might it be ouercomen with labour: than, howe profitable the exerciſe ſhould be for me, to reade and peruſe ſo many good auctours, as were neceſſary for the performaunce of the ſame: Thirdly, howe honeſte a labour it was, ſo to employ the vacant tyme that I had from other neceſſary buſineſſes, I ſhoke from me vnprofitable baſhefulneſſe, and haue enterpriſed, not onely to finyſhe this warke, but alſo (after the ouerſight and correction of other men) haue

ſuffred

¶ Germany beynge ſubdued, Tiberius triumphed ouer the Illyrians.

32 ¶ Auguſtus Ceſar finiſhed his lyfe at Nola, and was buried at Rome in the field Martius, whoſe death the ſenat ſo lamented, that they ſaied: that they woulde either he had not ben borne, or els being borne, that he had not died. 3975

33 Tiberius priuily cauſed Agrippa to be ſlayn. 3976

34 ¶ Claudius Tiberius Nero Ceſar, the. iii. emperour of Rome, ſon bothe by mariage and adoption to Auguſtus, reigned. 23. yeres. he was metely politike and fortunat in warre, well learned, and endued with muche eloquence: but with a very miſcheuous, cruell, couetous and diſceitfull wit, feignyng to do that thyng whiche he would not, and not to do that, whiche he would. In ſodeine anſwers he was better, than in thoſe whiche he ſtudied for. At the fyrſt he feygned, that vnwillyngly he tooke vpon him the greuous and troublous charge of the empyre. And where as certaine of his counſayl moued him to leauy exactions of the people, he anſwered: that it was the office of a good ſhepeherde to ſhere his ſhepe, and not to pill theim. It is written, that he put to deathe a ſmith, who had inuented to make glaſſe flexible, laiynge to his charge, that if he ſhould lyue and teache other, that golde and ſiluer ſhould nothyng be eſteemed. He ſuppreſſed the Getulians, and craftily circumuented Marobodus the king of the Suenians. he poyſoned alſo Druſus and Germanicus the ſonnes of his brother Druſus. 3977

¶ The Printer.

¶ Hitherto the ſaied yonge man Thomas Lanquet continued this hiſtorie called the Epitome of Cronicles, & was than attached with a greuous ſyckneſſe, wherof he died, whan he was of age. xxiiii. yeres: on whoſe ſoule god haue mercy. and the ſame folowed and finiſhed, by Thomas Couper, who after inſtāt requeſt to him made, was at length content, to take vpon him the peine, for he well conſidered, what labour and trauail it was, accordynge to the fyrſte inuencion, to ſearche and reade ouer ſo many and dyuers hiſtories and cronicles, to accompliſhe the ſaied purpoſe.

¶ An

¶ The peroracyon or concluſyon of the worke to the reader.

Thou haſte here moſt gentyll reader, A worke, whiche albeit that it is not perauenture ſet forth with paynted wordes, and eloquent ſpeache / yet is there wyſdome in it not to be dyſpyſed. This ſayde worke, it hathe lyked and pleaſed the auctor therof: to entytle Defenſor pacis / that is to ſaye in Englyſſhe: the defender or maynteyner of Peace / becauſe in it he hathe dylygentlye and faythfullye gathered togyther, and alſo hathe in goodlye ordre ſette forthe, all the wayes and meanes: by whiche moſt cheyflye, empyers, realmes, or any other cyuyle ſocyetes, or felowſhyppes of men, amonge them ſelues are or maye be beſte holden, or kepte, and conſydered, or ioyned togyther, by a certayne contynuall fauoure and loue of the offycers or rulers and of the multytude or cōmunes eache to other eſtableſſhed, and made fyrme and ſure, without feare or dreade of any ſedycyon, dyſcorde debate or ſtryfe, bothe partes keapynge them ſelues within theyr owne ryghte, as it were within a certayne lymytes or boundes: and neyther of them chalengynge or vſurpynge any thynges vnto them ſelues, ſaue onely that, whiche the lawes wyll gyue them leaue. Whiche conſent, and concorde, or agrement betwene the orders, degrees or eſtates, becauſe it hath not ben ſo dylygently regarded and ſeen vnto, as was mete and accordynge that it ſhuld haue ben: and whyles the one ſorte, to boldlye, agaynſt ryght and lawe, dothe hurte the other howe great hurtes, and troublouſe ſtormes, it hathe alwayes ſtyrred and rayſed vp, not onely in temporall maters, but alſo in ſpyrytualte maters: bothe the tymes of our elders and forefathers partely, but ſpecyally and cheyfly theſe preſente tymes, vexed with ſo many incōmodytes, and myſcheuouſe euylles and troubles by reaſon hereof, doth euydently declare and proue. Agaynſt whiche euylles, wolde god that ſome conuenyent helpe ⁊ remedy were founde, afore it come to that paſſe that they be vtterlye paſte remedye: by thoſe perſones, whiche worthelye both ought and alſo myght remedye them. But I exorte and deſyre the, moſt good ⁊ gentyll reader: dylygentlye to tourne ouer and to laboure this worke, called the defender of peace. Thou ſhalte fynde in it the Image of theſe our tymes moſt perfytly and clerlye expreſſed and ſet out. And alſo, that euen afore theſe dayes, euery one of the beſte Emperours hath ben contynually ſore vexed ⁊ troubled with the ſame tyrannye of Romanyſtes: wherwith nowe all good men be accombred, greaued, and noyed, not without the cruell and deadelye iniurye of the cōmune weale.

✠

MUSEUM

THis worke was wryten in the latyne tonge two hundred ⁊ ten yeres nowe fully paſſed/and nowe prynted in englyſſhe, for none other entent and purpoſe (I take god to wytneſſe) more then to helpe further and profyte the chryſten cōmen weale, to the vttermoſt of my power, namely and pryncypally, in thoſe buſyneſſes and troubles: wherby it is and before this tyme hath ben iniuſtly moleſted vexed and troubled by the ſpyrytuall ⁊ eccleſyaſtycall tyrauntꝭ. And that to the great hurte ⁊ calamyte of the ſame cōmen weale, that by many ſuche hyſtoryes of olde men, ſette before the iyes and ſyght of all men: at the laſt, the very trouth myght appere and ſhewe it ſelfe/and that all darkeneſſe dyſcuſſed, and put awaye, the ſame maye come to lyght. Wherfore good indyfferent reader, take thou that alſo in good worthe, whiche we haue done certaynlye, of a very good mynde and purpoſe.

* * *

Explicit.

* * *

¶ Thus endeth the Statute vpon the Aſ[illegible]
of breade and Ale after the pryce of a quar-
ter of W[illegible] the weyght of But-
ter and [illegible] and the meaſure of all
maner of woode and Cole:
[illegible] Bowyde,
[illegible] Lynne.

¶ Imp[illegible] Robert wyer: Dwel-
[illegible] ſygne of ſeynt John
[illegible] in Seynt Martyns
parysſhe, beſyde
Charynge
Croſſe.

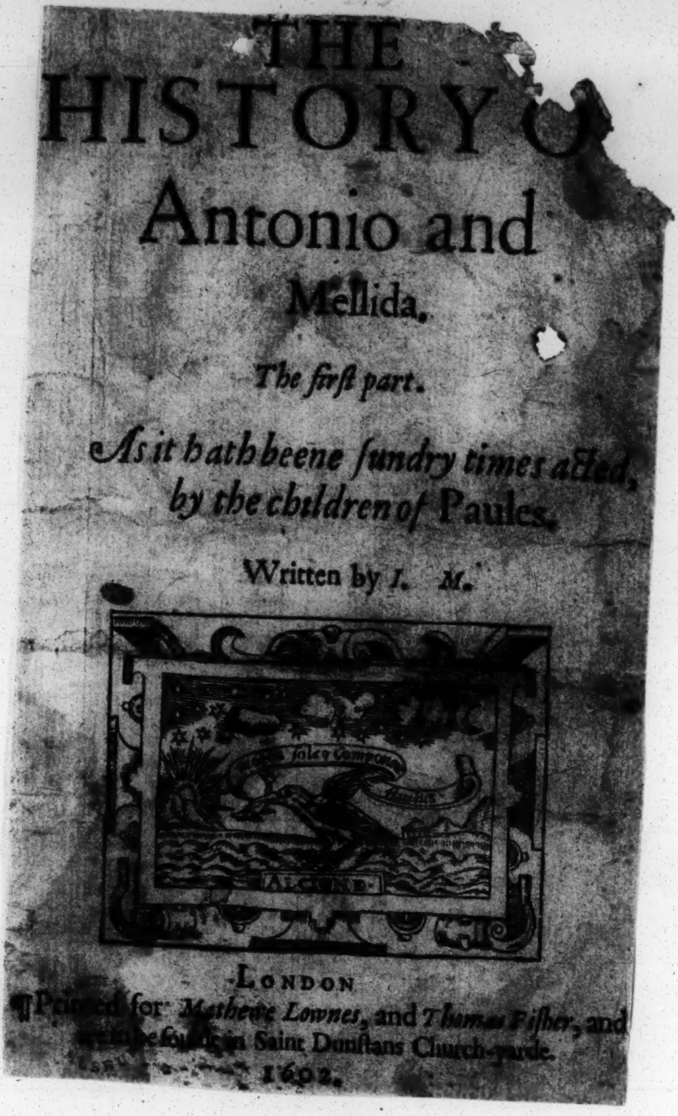
ROBERT WYER

acte the Clarke of the market ſhall not let to do his offy
lordes to loſe theyr franches.

¶ This is the weyght of a weye of Suffolke Cheſe ii.C.a.q̄rt.iiii.li. that is .xii.ſcore,xvi.li. a weye and alſo a barell of Butter, whiche is but one thynge with the Foyſte.

HE Suffolke Cheſe at .v. ſhyllynges a weye is.	q̄.
And at .viii. ſhyllynges a weye is. ——————	q.di.
x. ſhyllynges a weye is. —— —— ——	ob.
xiii. ſhyllynges .iiii.d. a weye is —— ——	ob di.q̄.
xvi. ſhyllynges a weye is. —— —— ——	iii.q̄.
xviii. ſhyllynges .viii.d. a weye is. ——	iii.q̄.di.
xxi. ſhyllynges a weye is. —— —— ——	i.d.
xxiiii. ſhyllynges a weye is. —— ——	i.d.di.q̄.
xxvi. ſhyllynges a weye is. —— —— —	i.d.q̄.
xxix ſhyllynges .iiii.d. a weye is. ——	i.d.q̄.di.q̄.
xxxii. ſhyllynges a weye is. —— ——	i.d.ob.

The weyght of Eſſex Cheſe and Eſſex butter is



THE HISTORY O

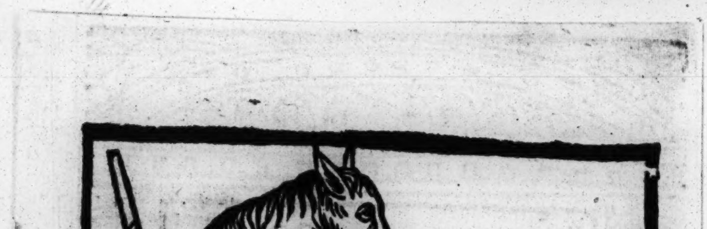
Antonio and Mellida.

The firſt part.

As it hath beene ſundry times acted, by the children of Paules.

Written by *I. M.*

LONDON
¶ Printed for *Mathewe Lownes*, and *Thomas Fiſher*, and are to be found in Saint Dunſtans Church-yarde.
1602.



No: 215, leaf of 'Castel of Labour', Verard, c. 1505
removed and bound sep.ly, 10/21, J.V.S.

213

THE HISTORY O

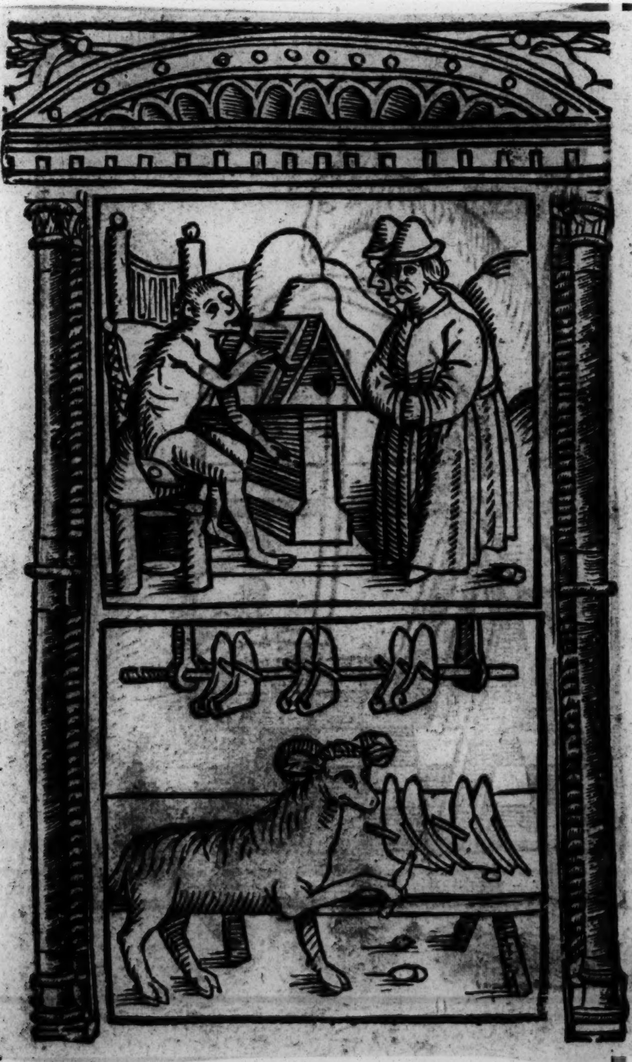
Antonio and Mellida.

The firſt part.

As it hath beene ſundry times acted, by the children of Paules.

Written by *I. M.*

LONDON
¶ Printed for *Mathewe Lownes*, and *Thomas Fisher*, and
[illegible] be ſoulde in Saint Dunſtans Church-yarde.
1602.



A BRIEFE and piththie ſum of the chriſtian faith, made in forme of a confeſsion, with a confutation of all ſuch ſuperſtitious errours, as are contrary thereunto.

Made by Theodore de Beze.

Tranſlated out of Frenche by R. F.

Imprinted at London in Fleeteſtreete, by William How, dwellinge ouer Temple barre.

f

The principall poinctes treated in this confeſſion.

The firſt poinct of the vnity an
trinitie of God.

ij. Of the Father.

iij. Of the Sonne.

iiij. Of the holy Ghoſt.

v. Of the Churche.

vi. Of the laſt Iudgement.

vij. A compariſon betwene the
doctrine of the Papiſtes and
theſe of the holye Catholike
Churche.

THE FRVITERERS SECRETS:

Containing directions, for the due time,
and manner, of gathering all kindes of fruite, aſwell
ſtone-fruite as other: and how they are afterwards to be or-
dered in packing, carrying and conueighing them by land or
by water; then in ſeparating or culling them into diuers ſorts;
and laſtly, in reſeruing or laying them vp, ſo, as may
bee for their beſt laſting and
continuance.

Enterlaced with diuerſe other ſecrets (and their
naturall cauſes) touching trees, and
their fruite.

No Treatiſe, to this purpoſe, being here-
tofore publiſhed.

At London,
Printed by R.B. and are to be ſolde by Roger
Iackſon, at his ſhop in Fleete-ſtreete, neere
the conduit. 1604.

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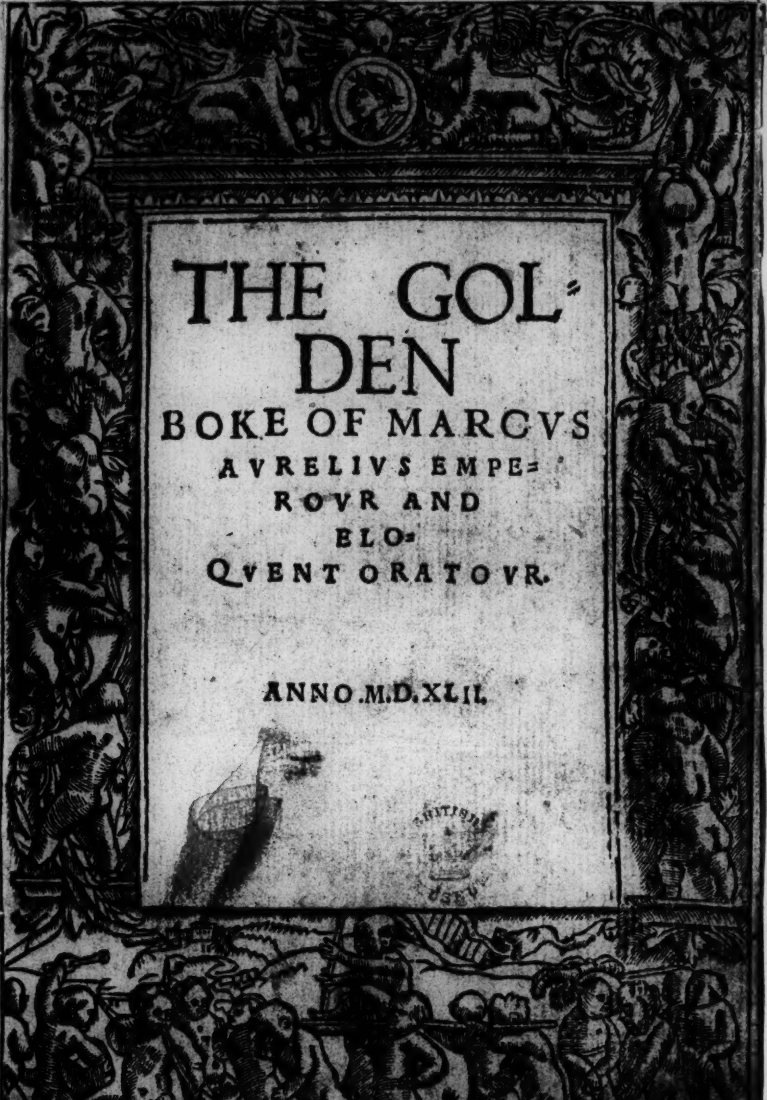
To the right honorable, Charles, *Earle of Deuonſhire,* Lo: *Mountioye,* Lo: Lieutenant of *Ireland*, and one of his Maieſties moſt honorable Priuie Councell; *N. F.* wiſheth long life, with increaſe of honour.

Right Honorable, hauing (long ſince) often weighed and conſidered, with my ſelfe, the great care & paines that haue been taken, in ſetting forth ſundry neceſſary books for planting & grafting of fruit, & finding it (by much experience) no leſſe needfull, that the right order, in gathering & keeping thereof, ſhould be made knowen, & obſerued: I reſolued, at length (for the general good of the whole kingdome) to lay downe, in this ſmall Treatiſe, the diſorder and abuſes of the vnskilful in this kinde; together with the true & due courſe to be taken therein. The worke now finiſhed, I haue preſumed (though far vnworthy) to publiſh it, to the world (vnder the ſhadow of your honorable protection) as the firſt fruites of a willing minde, ready to make tender of his humble ſeruice, & acknowledgement of all duty, to your Lordſhip, to performe it, in what he may. Not doubting, but that, as your Ho: (next vnder his Maieſtie) hath been the protectour & preſeruer of the whole realme of *Ireland*, you will alſo vouchſafe to patronize and protect one Iriſh-borne, who (by long experience) hath made triall of that which he deliuereth to others. Wherefore, humbly crauing, that your Honour will bee pleaſed to accept hereof, & to giue it countenance (that ſo the rather it may haue free paſſage, in deſpite of malitious & ſcornfull tongues, into the hands of all ſuch as deſire to eat the fruite of their owne vineyards, in their due ſeaſon): I conclude with my earneſt and feruent prayers to Almighty God, for the protection and preſeruation of your good Lordſhip, in all true honour & happines, in this life; & hereafter to make you partaker of that inualuable & incorruptible fruit of the life eternall, which groweth not in orchards of mens planting, but in the Paradiſe of God.

Nouember, the 7.

Your Honours, in all humbleneſſe,

N. F.



THE GOLDEN BOKE OF MARCVS AVRELIVS EMPEROVR AND ELOQVENT ORATOVR.

ANNO.M.D.XLII.

ſpecyall ſecretoryes. That is to ſaye. Peter. James
nd Johan. And tellynge theym that his herte was he-
y and ſorowfull vnto the dethe. Badde them there aby
and wake with hym in prayers. And ſoo a lytyll fer-
r fro theym as aboute the ſpace of a ſtone caſte vpon
lytyl hylle. Mekely and reuerently knelynge vpon his
the knees made his prayer to ẏ fader deuoutly in ma-
r as it foloweth after. But here abyde we a lytyll why-
/ and take we hede with a deuoute mynde of this won-
rfull dede of our lorde Jhū ſothly worthy to be had in
ynde in Inwarde ſorowfull compaſſyon. For lo now
prayeth to the fader mekely / and that for hym ſelf / as
ede that he hathe ofte before prayed. But thenne for
as for our aduocat / wherefore we ſholde ſkylfully be
yred to Inwarde compaſſyon and wonder here gretly
the loweſt mekeneſſe / and of the mooſt perfyte obe-
ence and of vnſpekable charytee of god ſhewed to vs
nd fyrſte of his profounde mekeneſſe / conſyderynge
m that is veray god / euen with the fader almyghty /
euerlaſtynge / ſoo as it were foryetynge hym ſelf as
/ and ſoo lowely prayenge as a nother comyn man
the people. Alſo take hede of his mooſt perfyte obdyen
for what is he that prayeth Soothly he prayeth the
er / yf it be his wyll that he be not ſlayne / and put to
harde dethe / and yet wyth the fader and he hath or-
ed too take that dethe for man kynde. And ſo he pra-
the fader / and yet he is not harde after hys wyll /
is too ſaye after one maner wyll that was in hym.
there was in hym thre manere of wyll / that is too
Fyrſte the wylle of the fleſſhe / and the ſenſualyte /
that grutched and dradde it / and wolde not glad

N. ꝓfūdiſſimam humilitatem.

.ii.

N. ꝓfūdiſſimam obedienciam.

harm ham hadm
ne to the ne fox x

N. triplicē voluntē in xp̄o

ly suffre dethe. Also ẏ wyl of reason/and that was o
saunt & assentynge/as the prophete ysaye sayth of h
He was offred vpon the crosse to the fader/for soo w
his wyl. And the thyrde was the wyl of ẏ godhede/
whiche gaue the sentence of his passyon/and hadde in
manere to be done/wherfore in as moche as he was
ry man/he dradde as man after the fyrst wyll/ and w
thenne in grete anguysshe. And therfore Jnwardly
ue compassyon of hym/in as moche as thou mayst w
al thy herte. For loo the fader wyl vtterly that he be
ne and dede/and not withstondynge that he is his o
dred loued sone/yet he spared hym not/but gyuyth h
to the dethe for vs all. And oure lorde Jhesus cryste t
keth mekely that obedyēce and fulfylleth after in de
as the processe of his passyon wytnessyth fully. Jn t
thyrde poynt boholde the vnspekable charyte of the
der and the sone shewed to vs that owith worthyly
be hadde in Jnwarde compassyon and hye wonder a
worshyppe. For oonly for oure sauacyon this herde d
the is beden of the fader/and taken of the sone. Beho
now how he prayeth longe tyme knelynge vpon ẏ gro
de/he spekyth to ẏ fader/and sayth in these maner w
des. My dere fader all myghty and full of pyte and m
cy. J beseche the that thou here my prayer/and dysp
not my bede/boholde me/and here me. For J am se
myn exercyse of vertue shewynge to myn enmyes p
ce and charyte/and they not mended/and soo my sp
te is in anguysshe wythin me/and my herte gre
troubled/wherfore bowe thyne ere to me/and
de to the voys of my bedes. Jt lyked the fader to s
me in to ẏ worlde for to make a seth for the wronge

Oblatus ē qa ip̄e voluit.

Filio p̄prio suo nō pepcit ei.

N. indicibilis caritatis p̄ris & filii.

Nota dn̄i Jhū oronem.

Exaudi de⁹ orōez meam.

BRITISH

as done of man to you/a nd anone atte your wyll an
byddyge I was redy and ſayd. Loo I goo/and ſoo th
ſothfaſtneſſe/and thy hele I haue declared and ſhe
wed. And I euer pooꝛe and in dyuerſe traueylles fr
my youth dooynge thy wyll/and all that thou haſte be
den me. Am now redy to fulfylle vtterly thoſe thynge
that yet ben to be done/and ful ended. Thou ſeeſt fade
the malyce that myn enmyes haue conſpyred agaynſ
me/and how I haue euer done thoſe thynges that ben
pleaſaunt to the/and done good and benefyces to them
that hated me/and they agaynwarde haue rewarde
me euyll foꝛ good/and hate foꝛ my loue. And ſoo they h
e coꝛrupte my dyſcyple/and made hym theyr leder t
deſtroye me/and haue ſolde me/and ſette my pryſe in
xxx. pens. Good fader I beſeche the that thou doo a
waye fro me this cuppe of ſoꝛowe and bytter paſſyon
that is oꝛdeyned to me to drynke. And elles be thy wyl
fulfylled. But my dere fader ryſe vp in to helpe and ha
ſte the to ſocour me atte my nede. Foꝛ be it ſoo fader tha
they knowe me not thy ſothfaſtnes ſone/neuertheles ſy
then I haue ladde amonge theym a ryghtwys and In
nocent lyf And alſo done too theym many good dedes/
they ſholde not be ſoo cruel and malycyous agaynſt me.
haue in mynde good fader/how I haue ſtonden in thy
ſyght foꝛ to ſpeke euer the good of theym. But loo now
they yelden euyll foꝛ good/and haue oꝛdeyned the by
ter dethe foꝛ me/wherfoꝛe thou fader that ſeeſt al thyn
ryſe in to my helpe and leue me not. Foꝛ grete trybu
lacyon is now nyghe/and there is none that wyll and
maye helpe but thou alone. And after this prayer oure
lorde Iheſus Cryſte [illegible] agayne to his dyſcyples

o his dyſcyples/woke theym/ and comforted them yet
o praye/efte the ſeconde tyme/and the thyrde tyme tu
ed agayne to his prayer in dyuers places a lytyll fro o
her / as in the ſpace of a ſtones caſte / lyghtly wythout
rete ſtrengthe/and cotynued the forſayd prayer to the
ader / addynge too and ſayenge. Fader ryght wys yf it
oo be / that thou haſt ordeyned and wylte in all maner
I ſuffre the dethe vpõ the croſſe/ thy wyll be fulfylled.
But I recommende me to the fader and my ſwete mo
er and my dyſcyples/ the whiche I haue kepte in too
his tyme / all the whyle I haue been dwellynge wyth
heym. And with this prayer that precyous and holyeſt
loode of hys bleſſed body brekynge oute in manere of
wete/ dropped doune to the erthe habundantly in that
rete agonye and harde batayle. Soothly here is grete
atere of ſorowe and compaſſyon/that oughte to ſtyre
he hardeſt herte that is in this worlde to haue In war
e compaſſyon of that grete and ſouerayne anguyſſhe
hat our lorde Jheſus cryſt ſuffred in that tyme / & for
ure ſake For by the godhede he ſawe the hardeſt and ſo
erayne paynes that were to come in his body And ther
ore after the manhede his tender body for fere and an
uyſſhe brake oute vyolently on blode. Take hede alſo
ere that is ſpecyally to be noted/ agaynſt oure Inpa
yence. How oure lorde Jheſus prayeth thre tymes/ or
e hath anſwere fro the fader. But thenne at the thyrde
yme whan our lorde hJeſus was in ſoo grete anguyſſh
f ſpyryte as it is ſayd. Lo the prynce of good aungels
Mychaell ſtondynge by hym/comforted hym and ſayd.
eyle my lorde Jheſu/ your deuoute prayer and your
lody ſwete I haue offred and ſhewed it to the fader in

¶ There was ſent from God a man, whoſe na
nes to beare witnes of the lyght, that all men thro
lyght, but was ſent to beare witnes of the lyght.

For he dyd not preace hymſelfe ſodainly int
more haue blinded them by reaſon of their incre
who woulde haue beleued a thing ſo muche to b
by lytel, he had prepared mens myndes by many
he not being ſatiſfyed to haue declared to all men
of the worlde, both his almighty power, wiſed
and excellent charitie towardes mankind, neyth
ſygnifie his cumming before hand by ſo many pr
and ſo many ſhadowes and figures of the olde la
a man more excellent then all the Prophetes, woſe name
though he deſerued the chiefe prayſe of holynes emonge all m
borne vntill his time, and was called an Aungel for the dignitie of h
ing greater then any Prophetes office, yet he was none other b
ry largely endued with many giftes of God. But all thoſe came
liberalitie, and not of his owne nature, that was geuen hym a
yet he was choſen and ſente of God for this purpoſe, that accor
prophetie that was prophecied of hym before, he myght beare wi
godly lyght: whiche being coucred with his manhed, was con
the worlde, not (as who ſay) that he whiche was God, and ſo r
fore by the voice of the father, ſhoulde nede mannes witnes: but
he might by all maner of meanes cauſe hymſelfe to bee had in cre
people, he woulde that John ſhoulde bee the goer before the lyghte: a
day ſterre appearing before, ſheweth the ryſyng of the ſunne to the wo
And alſo that by his preachyng, he ſhoulde prepare mennes minde
ceyue that lyght, whiche ſhoulde immediatly come after. And beca
the let wherby the heauenly lyght is not admitted and receyue
allure and call all people to penaunce, proclaming openly the
dome of heauen was at hande: for the firſte degree or ſtep to t
that men ſhoulde hate their owne darkenes. And this John was

[illegible]
in wit in his kynde. But as by his proui
whiche he hath create by a certain power na
ing to worke his propertie, and to the conti
not lefte the moſte faire workemanſhip of th
he is to all folkes the fountain of lyfe, ſo is
reaſon that his father powreth into hym t
an euerlaſting natiuitie. So that he only reſt
nd by his light putteth awaye the darkenes
darke. Therefore the woorde of God, whic
myndes the ſelfe thing, that the yearthly ſu
ndes after they were fallen thorowe ſinne into m
he labored to helpe with his vnſpeakable chariti
me men dyd lyue in ignoraunce, and abyding in the darke
ſhippyng dumme ydoles, in ſtede of the true God, being
in blind deſyres of theyr mindes, lacked the iyes of the h
ternall trueth is perceyued. God had ſprinkled into mens min
ke of a quicke perceyuing wit, but bodily affeccions and da
had blinded the ſame. And the darkenes of this worlde wa
at neyther mans wiſedome and philoſophie, neyther the rel
lawe, nor yet the lyght of the Prophetes, coulde put it cler
t the laſt came that our eternall moſte bright ſunne, to who
all darkenes geueth place, and he came to reſtore lyfe to all n
e Iewes but to all nacions of the worlde. And by putting a
es of ſynnes to geue ſyght to all people, that thorowe the lyg
might acknowlege God the father onely to bee wurſhipped an
onely ſonne Ieſus Chriſte. This bodily ſunne doth not geue
once, for it hath his ſoondrye courſes: but this other ſpiri
naturall power, dooeth ſhyne, yea euen in the moſte t
the worlde, offeryng it ſelfe to all menne to thentente
e again, and ſee the waye of eternall ſaluacion, whiche is

[illegible]
ploui
ver na
contı
of thi
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reſt
hes
hic
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m
riti
ke
g
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in
a
a
el
[illegible]

of John Davison v s xxiij d
of wyllm Lord xij d
of Trengham Wartop xij d

Nona Questio

...in re. ¶ Ad nonā dicendū. ꝙ possibile ē aliqd significare alio modo ꝙ̄ ē in re: ⁊ tñ potest aliqd cū modo significādi ī re corñdere. ¶ Ad decimū dicendū. ꝙ accidens potest duplicit̄ ꝯsiderari aut scḋꝫ ꝙ ē passio subiecti ⁊ sic debet̄ sibi mod⁹ essendi quo īclinat̄ ad substantiā a quo accipit̄ mod⁹ significādi actiue cōcretiue alio modo potest ꝯsiderari scḋꝫ ꝙ sua ēencia ē aliqd abstractū a substātia. ⁊ sic sibi debet̄ mod⁹ eēndi quo inclinat̄ ad substātiā a q° accipit̄ mod⁹ significādi substantiue. vñ mod⁹ significādi noīs abstracti sumit̄ ab illa pprietate ī re. vt ab illa q̄ ē accidēs in se ē aliqd distinctū a substātia scḋꝫ suā ēenciā. ¶ Ad xi. dicendū modo significādi ipius ꝟbi aliqd in re corñdꝫ. ⁊ tūc arguit̄ ꝙ act⁹ ē vnit⁹ substātie. dicendū ꝙ modo significādi ipi⁹ ꝟbi nō repugnat ꝙ act⁹ sit vnit⁹ substāciꝫ p modū distātꝭ nichil aliud ītelligit̄ ꝙ̄ ꝙ verbū potest cadere ī idē cū supposito respctū appositi qḋ est verꝫ de ipo pticipio vñ nō significat̄ p talē modū significādi: qꝛ actus sic est separat⁹ a supposito qꝛ nō sumit̄ modus a distancia p distancia locali: qꝛ bene cōcluderetur argumētum.

Ad nonum

Ad decimū

Ad xi. Ultimū argu.

Utrū modi significādi accidentales causant̄ a modis significādi eēncialib⁹. Et ...tur ꝙ sic qꝛ primū in vno quolibꝫ genere est causa ...m posterioꝝ sicut caliditas in igne est causa oīm ...oꝝ: sꝫ modi significādi essēciales sūt priores modis significādi accidētalib⁹ g° modi significādi ēenciales sunt causa/ g° ⁊c̄. ¶ Itē qñ aliqua duo cōpant̄ ad ...ū effectū tanꝙ̄ cause. ita ꝙ vnū comparetur ad ...ū sicut causa scḋa illud causatur a causa prima

Primuz argumētum.

Rent xxxiij s iiij d
It of Rogers v s vj d
Rent of Thomas Newton v s
Rent of Georg Storye v s viij d
Rent of A Famel v s vj d

Rent of Roger Browne v s — x d
It of Chelsey Garniston xx d
It Margret Newton x d
Thomas Newe ij s — vj d
wyllm Brogas ij s — iiij d
Elizabeth Crosse Dall v s — xx d
It of John for Bradley for house rent v s vj d
It of John Bradley for [illegible] vj d

Item off Robart [illegible] vs my
Ite off Peter Borne [illegible] v my
Ite of James [illegible] vs
of welle [illegible]

It of [illegible]
Item [illegible]
wyfe [illegible]
It off [illegible]
mod lay [illegible]
[illegible]

Sed modi ſignificādi eēnciales ⁊ accidētales ꝯ
ſunt ad vnū effectū vt ad cōſtructionē. ⁊ modi ſi
cādi accidētales ꝯꝑant̄ ad illū effectū tāq̄ cauſa
qꝛ modi ſignificādi accidētales nō ſūt cauſe ꝯſt
onis niſi ꝑ modos ſignificādi eēnciales ſicut gͦ c
ſcd̄a cauſat̄ a pꝛima cauſa. ſic modi ſignificādi
dētales cauſant̄ a modꝫ ſignificādi eēncialibꝰ.
quicq̇d eſt cauſa cauſe ē cauſa cāti: ſꝫ modꝰ ſigni
di eēncialis eſt cauſa ꝑtis gͦ ē cauſa oīm ipāꝝ c
ciū ⁊ ꝑ ꝯſeq̄ns oīm modoꝝ ſignificādi accidentali
¶ Itē ꝑ ariſtotelē ſcd̄o phiſicoꝝ ars imitat̄ natu
quātū poteſt. gͦ ſic eſt in cōpoſito naturali ꝙ fo
eſt cauſa oīꝫ accidētiū ipſius ꝯpoſiti. ſic erit in p
nis: qꝛ illud qd̄ eſt foꝛma ipſius ꝑtꝫ erit cauſa oī
cidenciū ꝑtis ipſius: ſꝫ modꝰ eſſencialis ſignifica
cauſa oīm accideniū ipiꝰ ꝑtꝫ ⁊ ꝑ ꝯſeq̄ns oīꝫ mod
gnificādi accidētaliū. ¶ Itē ſicut ſe hꝫ effectꝰ ad
ctū ita ſe hꝫ cauſa ad cauſā: ſꝫ ſignificatū ē cauſa
ritatꝫ ⁊ falſitatꝫ. ⁊ modi ſignificādi accidētales
cauſa ꝯgruitatꝫ ⁊ incōgruitatꝫ: ſicut gͦ ſe hn̄t ꝯgr
incōgruū ad veꝝ ⁊ falſū. ſic ſe habēt modi ſignifi
accidētales ad ſignificatū: ſꝫ cōgruū ⁊ incōgru
p̄ſupponūt verū ⁊ falſū. gͦ modi ſignificādi a
les non p̄ſupponūt ſignificatū. ⁊ ꝑ ꝯſeq̄ns a ſi
to nō canſāt: ſꝫ nō ē aliq̇d a quͦ poſſūt cauſari m
gnificādi accidētales niſi modi ſignificādi eēnc
gͦ ⁊c̄. ¶ Ad oppoſitū: cauſa ē illud ad cuiꝰ eſſe nec
rio ſeq̇tur aliquid. ita ꝙ poſita cauſa neceſſario p
effectꝰ. ſi gͦ modi ſignificādi accidētales cauſa
modis eēncialibꝰ ſeq̄ret̄ ꝙ poſito modo ſignific

Tercium ar
gumētum.

Quartū ar
gumētum.

Quintū ar
gumētum

Oppoſitū.

BASSVS.

222

The firſt ſet of English
MA M ES:
to 6.

Newly compoſed by Thomas Bateſon
practicioner in the Art of *Muſicke*, and
Organiſt of the Cathedral Church
of *Chriſt* in the Citie of
Cheſter.

1604.

IN LONDON

PRINTED BY THOMAS
ESTE.

BRITISH

BASSVS.

222

The fi nglish MADRIGALES:

to 3. 4. 5. and 6. voices.

Newly compoſed by Thomas Bateſon practicioner in the Art of *Muſicke*, and Organiſt of the Cathedral Church of *Chriſt* in the Citie of *Cheſter*.

1604.

IN LONDON
PRINTED BY THOMAS ESTE.

BRITISH

T E.

Of 6. v to late, and
inted in the
ieing a work
ue placed it
Songs.

B Eau I
Lou II
Th III
Ay IIII
Come fo V
Your ſhi VI

Whether VII
Dame *Ve* VIII
Downe f IX
Adue ſwe X
If loue b XI
Phillis fa XII

Thoſe ſw XIII
And muſ XIIII
Sweet *Ge* XV
Yet ſtay a t. XVI
Strange w XVII
Alas where is my loue, where is my ſweeting. XVIII
O fly not loue,
Who proſtrate
Siſter awake, c
Ori
Hark, heare you
So
Deare, if you wi
Faire *Hebe*, whe
Phillis farewell XXV
Thirſis, Thirſis on his XXVI
Merely my loue and I. XXVII
Muſick ſome thincks no XXVIII

FI

T E.

to late, and
inted in the
eing a work
ue placed it
Songs.

Of 6. v

B Eau I
Lou II
Th III
Ay IIII
Come fo V
Your shi VI

Whether VII
Dame *Ve* VIII
Downe f IX
Adue swe X
If loue b XI
Phillis fa XII

Those sw XIII
And mus XIIII
Sweet *Ge* XV
Yet stay a XVI
Strange w XVII
Alas where is m XVIII
O fly not loue,
Who prostrate
Sister awake, close not your eyes.
Orianas farewell.
Hark, heare you not a heauenly harmony.
Songs to 6. voices.
Deare, if you wish my dying.
Faire *Hebe*, when dame *Flora* meets. XXIII
Phillis farewell, I may no longer liue. XXV
Thirsis, Thirsis on his faire *Phillis*. XXVI
Merely my loue and I. XXVII
Musick some thincks no XXVIII

FI

A

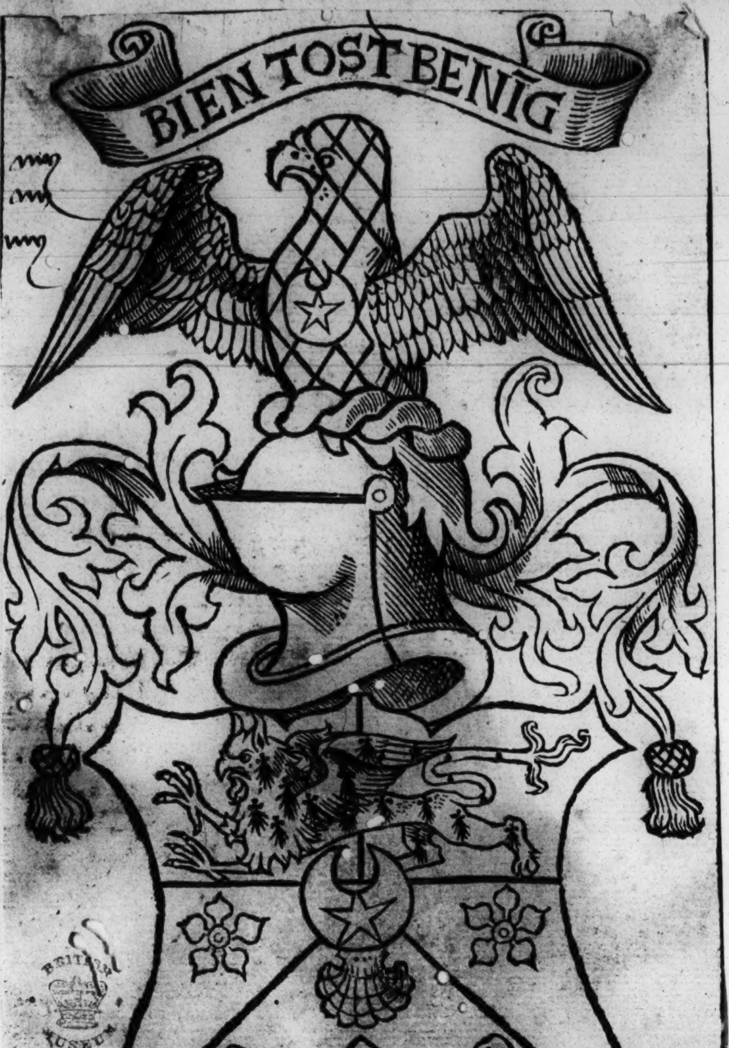
yere beynge the fayreſt the wyſeſte the mooſt ryghtwis in lyuynge / and mooſt goodly and in nocent that euer was or myght be in this worlde / ſoo falſly accuſed / ſoo enuyouſly purſued / ſoo wronfully demed / and ſoo dyſpytouſly ſlayne / as the proceſſe of his paſſyon after telleth / and all for thy loue. Alſoo vnderſtonde as clerkes ſayen and reaſon techeth that in his bodyly kynde of mā he was of the clenneſt complexyon that euer was man or myght be / wherfore he was the more tender in the body / and ſoo folowyth that the paynes in the body were the more ſore and bytter / and the harder to ſuffre thenne ſythen he tooke noo ſocour of the godhede / but only ſuffred afttr kynde of the manhede. The leeſt payne that he had was more paynfull too hym / than it myght haue be to ony other man / wherfore hauynge this in mynde fyrſte to ſtyrynge of the more compaſſyon. Ferdermore after the proceſſe of Bonauenture who ſoo deſyreth wyth the appoſtle Poule to be Ioyfull in the croſſe of oure lorde Iheſu Cryſte / and in the bleſſed paſſyon / he muſte wyth beſy medytacyon therin for the grete Myſteryes and all that longe and grete proceſſe therof yf they were Inwardly conſydred wyth all the Inwarde mynde and how beholdynge of mannes ſoule / as I fully trowe / that they ſholde brynge that beholder in to a newe ſtate of grace. For to hym that ſholde ſerche the paſſyon of oure lorde Iheſus Cryſte wyth all his herte and al his Inwarde affeccyon / there ſholde come many dououte felynges and ſtyrynge that he neuer ſupposed before. Of the wyche he ſholde fele a newe compaſſyon and a newe loue. Haue nowe ghooſtly comforte thorugh the whyche he ſholde perceyue hym ſelf torned

as it were in to a newe ſtate of ſoule in the whiche aft
the forſayd ghooſtly felynges ſholde ſeme to hym a
nerneſt and party of the blyſſe and Ioye to come A
for to gete this aſtate of the ſoule. I trowe as he that
vncunnynge and blaberynge / that it behoueth to ſe
therto all the ſharpneſſe of mynde with wakynge e
of the herte / puttynge awaye and leuynge all other c
res and beſynes for the tyme and makynge hym ſelf
preſente in all that befell aboute the paſſyon and cruc
fyxcyon affectuouſly / byſyly / auyſedly / and perſeuera
tly / and not paſſynge lyghtly / or with tedyous heuyne
but with all the herte and ghoſtly gladnes / wherfore
thou that redeſt or hereſt this boke / haſt here before b
ſyly taken hede to tho thynges that haue be wryten an
ſpoken of the bleſſed lyfe of oure lorde Iheſu cryſte in t
thys tyme. Moche more now thou ſhalte gader all th
mynde and all the ſtrength of thy ſoule too tho thynge
that folowen of his blrſſed paſſyon. For here ſpecyally
ſhewed his hye charyte / the whiche reſonably ſholde a
hooly enflamme and brenne our hertes in his loue. Go
we now thenne too the proceſſe of his paſſyon / takyng
hede and makynge vs in mynde as preſente. to all tha
folowith. And fyrſte beholdynge how after the proce
of the goſpell of ſaynt Iohan oure bleſſed lorde Iheſu
Cryſte after that noble and worthy ſupper was done
and that / that noble and fructuous ſermon ended / whe
of it is ſpoken in the nexte chapyter before / wente wi
hys dyſcyples ouer the vater of Cedron / in too a gar
dyne / in too the whyche he was wonte ofte tymes to
come wyth hys dyſcyples. And there he badde theym
abyde and praye. And ferdermore takynge with hy h

proceſſus
paſſionis
Bernard
Nota.

[illegible]

BRIT[illegible]H


BIEN TOST BENĨG

¶ Here foloweth the ſeconde booke of thys lytell worke, in the whych ſhalbe treated of cõmunications, & other thynges neceſſary to the lernynge of the ſayde Frenche tonge, Newly corrected and amended.

⁂

⁂ ⁂ ⁂

⁂

LESCLARCISSEMENT DE LA LANgue francoyſe/ compoſe par maiſtre Jehan Palſgraue Angloys natyf de Londres/ et gradue de Paris.

NEQVE, LVNA, PER,
NOCTEM.

M G
P

Anno uerbi incarnati.
M.D.XXX.

GALLICA quiſquis amas, axacte uerba ſonare,
Et pariter certis iungere dicta modis,
Nulla ſit in toto menda ut ſermone reperta,
Pro uero Gallo, quin facile ipſe probes,
Hæc euolue mei Palgraui ſcripta diſerti,
His linguam normis uſque polire ſtude.
Sic te miretur laudetqꝫ urbs docta loquentem
Lutecia, indigenam iuret et eſſe ſuum.

¶EIVSDEM COXI ad eruditum uirum GEFRIDVM TROY de Burges Gallum, Campi Floridi authorem, quē ille ſua lingua Champ Fleury uocat, nomine omnium Anglorum, Phaleutium.

CAMPO QVOD toties Gefride docte
In florente tuo cupiſti, habemus.
Nam ſub legibus hic bene approbatis
Sermo Gallicus ecce perdocetur.
Non rem grammaticam Palæmon ante
Tractarat melius ſuis latinis,
Quotquot floruerant ue poſterorum,
Nec Græcis melius putato Gazam,
Inſtruxiſſe ſuos libris politis,
Seu quotquot prætio prius fuere,
Quam nunc Gallica iſte noſter Tradit.
Eſt doctus, facilis, breuiſqꝫ quantum

s endeth this booke call
rciſſement de la langue francoyſe, whiche is very neceſſarye for all ſuche as intende to lerne to ſpeke
trewe frēche: The
imprintyng fynyſſhed by
Johan
Haukyns the.xviii.daye
of July. The yere
of our lorde god
M.CCCCC.
and.xxx.

¶ Here after foloweth the table of this preſent treatyſe.

This lytle worke ſhalbe deuided in .ii. bookes, wherof the firſt ſhal haue two partes

¶ In the firſt part ſhalbe treated of rules, that is to ſay how the fyue vowelles muſt be pronounced in redyng frenche, and what letters ſhalbe lefte vnſounde, and the cauſe therof.

¶ The ſeconde parte ſhalbe of Nownes, pronownes, aduerbes, participles, with verbes, prepoſitions, and coniunctions.

¶ Alſo certeine rules for coniugacions.

¶ Item fyue or ſixe maners of cōiugations wyth one verbe.

¶ Item coniugations with two pronownes and with thre, and fynally cōbinyng or ioynynge two verbes together.

¶ The ſeconde boke ſhalbe of letters miſſyues, in proſe and in ryme.

Alſo diuerſe comunications by way of dialoges, to receyue a meſſager from the Emperour, the frenche kynge, or any other prince.

¶ Alſo other coications of the ꝓpriete of mete, of loue, of peas, of warres, of the expoſicion of the maſſe, ⁊ what mannes ſoule is, wyth the diuiſiō of tyme, and other conſeites.

FINIS.

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LA NOVEL NATVRA BREVIVM,

nouelment imprime, et
corrige per laucteur.

AN. M. D. XXXVII.

Tho Smithus

---

of Picus

And more ouer that deth hath ſo
humbled vs whether we wyl
or no, that our bodyes ſhal
be the meate of wormes
lotheſome and ve-
nymouſe.

FINIS.

¶ Thomas Berthelet regius im
preſſor excudebat.
An. 1534.
CVM PRIVILEGIO.

230

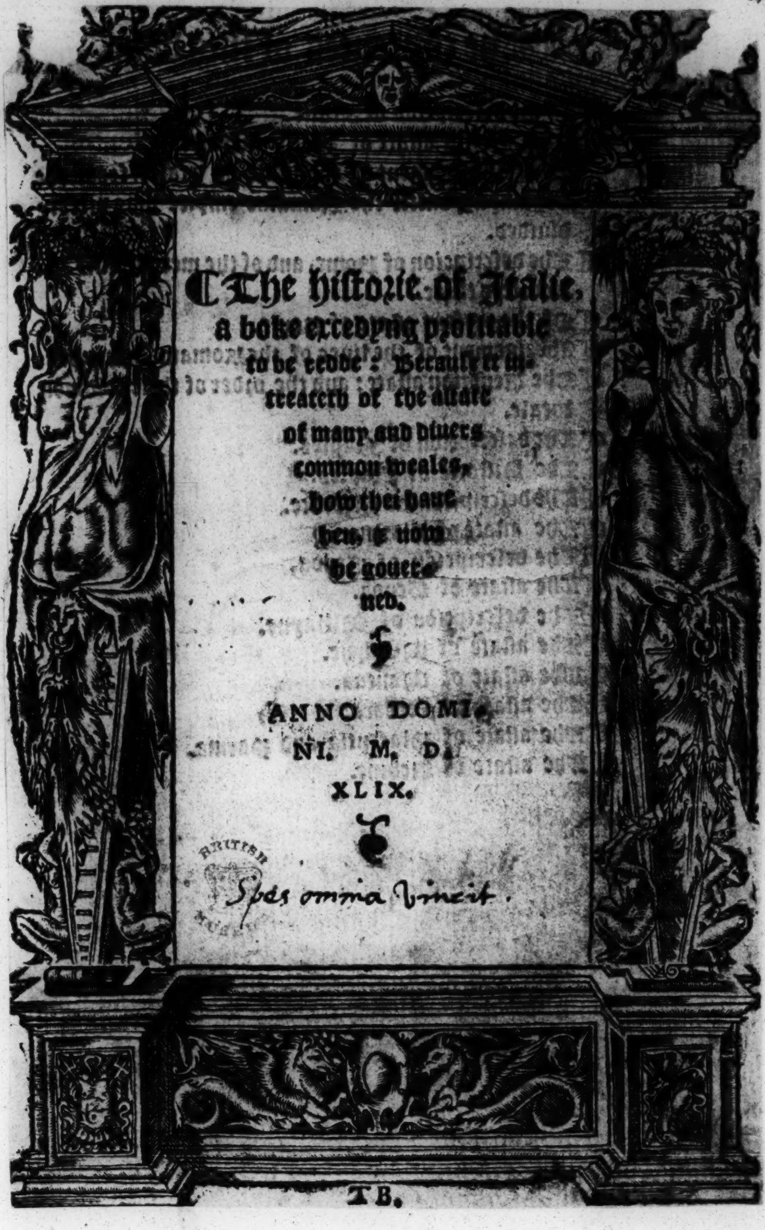
¶ Imprinted at London by Tho-
mas Berthelet, printer to the kin-
ges grace. The yere from the
byrth of Chriſt. 1537. the
24. of Marche.
Cum priuilegio.

231

LONDINI IN AEDIBVS THO-
MAE BERTHELETI REGII
IMPRESSORIS. ANNO
DO. M. D. XXXVII.
MENSE OCTOB.

CVM PRIVILEGIO.

232



¶ The hiſtorie of Italie,
a boke excedyng profitable
to be redde: Becauſe it in-
treateth of the aſtate
of many and diuers
common weales,
how thei haue
ben, & now
be gouerned.

ANNO DOMI-
NI. M. D.
XLIX.

Spes omnia vincit.

TB.

❧ A table to all the Statutes made in the tyme of the moſt victorious Reigne of kynge Edward the ſixte.

◆

❧ LONDINI in ædibus
Thomæ Bertheleti.
AENO verbi incarnati. M. D. LIII.
CVM priuilegio ad imprimendum ſolum.

ANNO XXVI. HENRICI VIII.

ACTES MADE IN THE ſeſſion of this preſent parlyament holden vpon prorogation at weſtm̄, the .III. day of Nouēbre, in the .XXVI. yere of the reygne of our moſte dread ſoueraigne lorde kynge HENRY the VIII, and there continued and kepte tyll the, XVIII. day of Decēber nexte inſuinge.
To the honor
of god,
and
for the cōmon weale and
profite of this
realme.

THO. BERTHELET
EXCVDEBAT.
CVM PRIVILEGIO.

PRINCIPAL RVLES OF THE ITALIAN GRAMMER, with a Dictionarie for the better vnderſtandynge of Boccace, Pethrarcha, and Dante:

gathered into this tongue
by William Thomas:

Newly corrected and imprinted, in the yéere of our
Lorde God,
1567.

LONDINI.
In ædibus H. VVykes.

¶ Thus endeth this Dictionarie, very neceſſary for children: Compiled by J. Withals.

IMPRINTED AT LONDON
in Fleteſtreete by Henry Wykes.

In this vo-lume are

conteined the ſtatutes
made and eſtabliſhed
from the time of king
Henry the thirde,
vnto the firſt yere
of the reigne
of our moſt
gracious
and
victorious ſoue-
raigne lorde
kyng Hen-
ry the
viii.

Imprinted at London in Flęte-
ſtręte by Henry Wykes.

ANNO DOMINI
1564.

A REPLIE
VNTO M. HARDINGES ANSVVEARE:

By peruſinge whereof the diſcrete, and diligent Reader may
eaſily ſee, the weake, and vnſtable groundes of
the Romaine Religion, whiche of late
hath beene accompted
Catholique.

By Iohn Iewel Biſhoppe
of Sariſburie.

3. Eſdræ. 4.
Magna eſt Veritas, & præualet.
Greate is the Trueth, and preuaileth.

Ex Edicto Imperatorum Valent in. & Martiani,
in Concil. Chalcedon. Actione. 3.

Qui poſt ſemel inuentam veritatem aliud quærit, Mendacium quærit, non veritatem.
After the Trueth is once founde, vvho ſo euer ſeeketh further, he ſeeketh not for the Trueth, but for a Lie.

Imprinted at London in Fleeteſtreate, at
the ſigne of the Blacke Oliphante,
by Henry VVykes.

Viceſimo Ianuarij.
Anno. 1566.

240

A ſhorte dictionarie for yonge beginners.

Gathered of good
authours, specially
of
Columel, Grapald,
and Plini.

ANNO. M.D.LXVI.

241

THESES SEV ARTIculi è ſacrę Scripturę fontibus deſumpti, *ex quibus non ſolùm diutini* in Eccleſia Chriſti Belgio-germanica *Londinenſi diſſidij cauſa perſpici, ſed & quos* hoc potiſsimùm tempore, emer-*gentibus nouis Eccleſijs propo*nere prorſus vtile eſt.

(.·.)

Sett-artikelen wt grondt der heyliger **Schrifft genomen: waer-wt niet alleene de grondt der langdueriger twiſt in der Nederduydtſchen Gemeinte Chriſti to Londen ontſtaen, licht te ſiens is, mer ock die ſeer nutte ſijn, inſunderheit te deſer tydt, den nieuwe-opgaenden kercken voor te houdene.**

(:)

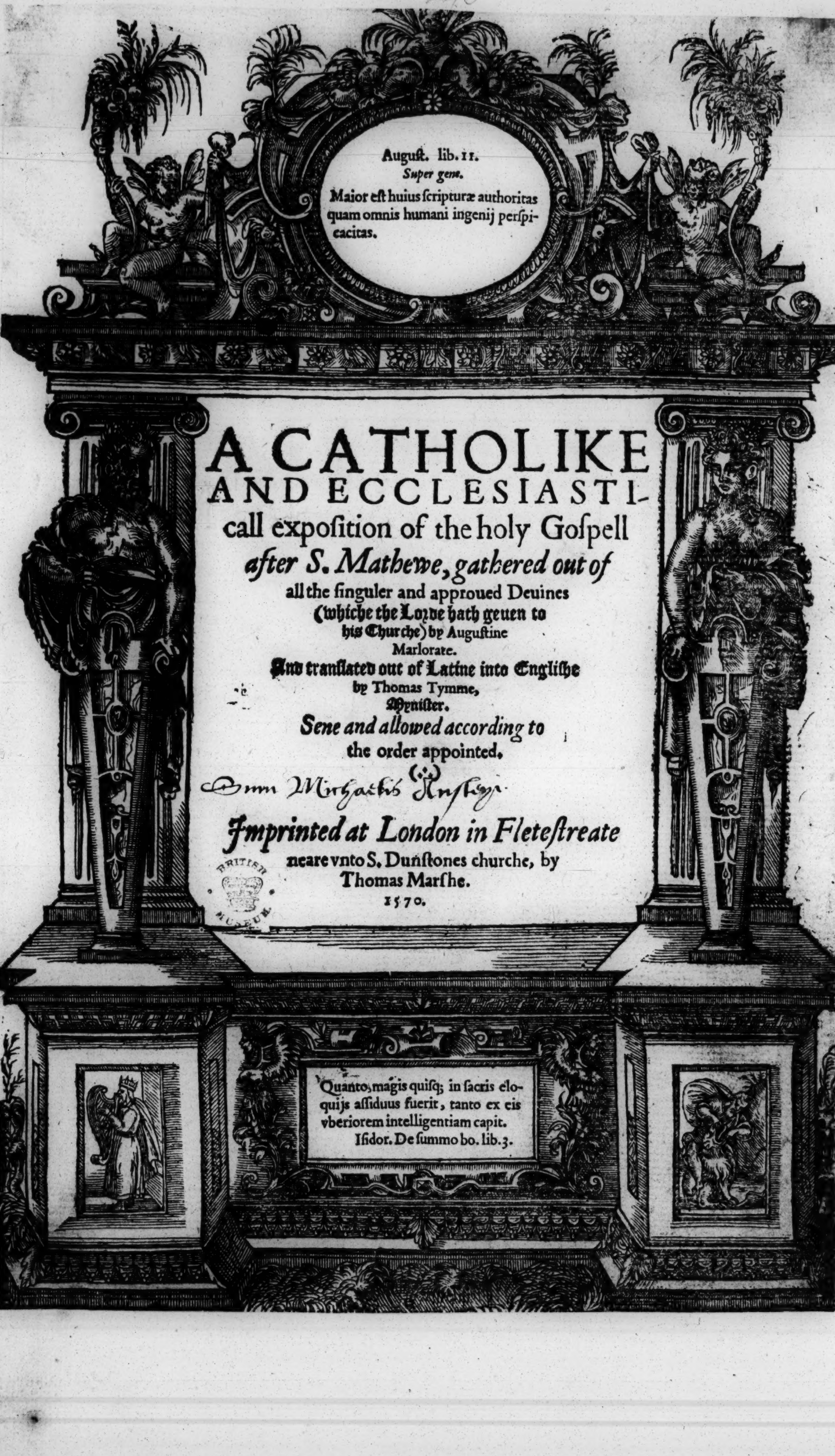
Ghedruckt to London by my
Henrick VVykes, woonende in
**Flietſtrate, in den ſwarten
Oliphant.**
1568.

A copie of th

laſt aduertiſement that ca
Malta, of the miraculous
rie of the ge from the long
of the Turke, doth
together with the
mies ſlaine, and of the
tillery that they left
with the numbre
during the ſiege, and of ye
ſkirmiſhe betwixt the C riſti
armie and the Turkes, at the
fountayne of Marza.
Tranſlated out of ye
Italian tongue,
into En-
gliſh.

Imprinted at London by
Thomas Marſhe.
565.
ouembre

243



Auguſt. lib. 11.
Super gene.
Maior eſt huius ſcripturæ authoritas
quam omnis humani ingenij perſpicacitas.

A CATHOLIKE AND ECCLESIASTICALL EXPOſITION OF THE HOLY GOſPELL

call expoſition of the holy Goſpell
after S. Mathewe, gathered out of
all the ſinguler and approued Deuines
(**whiche the Lorde hath geuen to**
his Churche) by Auguſtine
Marlorate.
And tranſlated out of Latine into Engliſhe
by Thomas Tymme,
Myniſter.
Sene and allowed according to
the order appointed.

Sum Michaelis Anstey

Imprinted at London in Fleteſtreate
neare vnto S. Dunſtones churche, by
Thomas Marſhe.
1570.

Quanto magis quiſq; in ſacris eloquijs aſſiduus fuerit, tanto ex eis vberiorem intelligentiam capit.
Iſidor. De ſummo bo. lib. 3.

To write and many pleaſe is much,
to pleaſe not write, is paine:
Than rather write and pleaſe the good,
then ſpende thy time in vaine.

HVLOETS Dictionarie, newelye corrected, amended, SET IN ORDER AND ENLARGED,

vvith many names of Men, Tovvnes, Beaſtes, Foules, Fiſhes, **Trees, Shrubbes, Herbes, Fruites. Places, Inſtrumentes** &c. And in eche place fit Phraſes, gathered out of the beſt Latin **Authors. Alſo the** Frenche **therevnto** annexed, by vvhich you may finde the Latin or Frenche, **of anye Engliſhe woorde you will.**

¶ By Iohn Higgins late ſtudent in
Oxeforde.

Liber ad Lectorem.

Simplice iampridem qui ſum tantum ore loquutus,
Bino contentus reddere verba ſono,
Nunc ego triglottos trinis en prodeo linguis
Illuſtris, mira commoditate nouus.
Higginus claro vos iſtoc munere donat
Heus iuuenes, grato me accipitote ſinu.

LONDINI,
In ædibus Thomæ Marſhij.
ANNO. 1572.

The wyſe will vewe and deeme the beſt,
vnwiſe the worſt will marke:
The wyſe do vſe reprouinge leaſt,
the fooliſh euer carke.
Then care the leſſe be thou at reſt,
though Momus baule and barke.

COLVM
NA GLORIÆ VIR
TVS

245

OF THE INTERCHANGEABLE COVRSE, OR VARIETY OF THINGS IN THE WHOLE WORLD; AND THE CONCVRRENCE OF ARMES AND

Learning, thorough the firſt and famouſeſt Nations: from
the beginning of Ciuility, and Memory of man,
to this Preſent.

MOREOVER, WHETHER IT BE true or no, that there can be nothing ſayd, which hath not bin ſaid heretofore: And that we ought by our owne Inuentions to augment the doctrine of the Auncients; not contenting our ſelues with Tranſlations, Expoſitions, Corrections, and Abridgments of their writings.

Written in French by *Loys le Roy* called Regius:
and Tranſlated into Engliſh by *R. A.*

Ineſt rebus omnibus quidam velut orbis, vt que [illegible] *mporum vices, ita*
Morum vertantur, nec omnia apud priores [illegible] *noſtra etiam ætas*
multa Laudis, & Artium laudanda poſteris [illegible] *tus.*

AT LONDON
Printed by *Charles Yetſweirt* Eſq; at his houſe [illegible] ſtreete
neere the Middle Temple gate.
1594.

CVM PRIVILEGIO
Regiæ Maieſtatis

24.6

THE FIRST parte of the Mirour for Magiſtrates, contayning the falles of the firſt infortunate Princes of this lande:

From the comming of Brute to the incarnation of our ſauiour and redemer Ieſu Chriſte.

nosce te

Ad Romanos.13.2.

Quiſquis ſe opponit poteſtati, Dei ordinationi reſiſtit.

Imprinted at London
by Thomas Marſhe.
Anno.1575.
Cum Priuilegio.

CERTAINE
Tragical Diſcourſes writen out of Frenche and Latin,

by Geffray Fenton no leſſe profitable then pleaſaunte, and of
like neceſſitye to all degrees that take pleaſure in
antiquityes or forreine
reportes.

(:.·:)

Mon heur viendra,

IMPRINTED AT
London in Fleetſtreat nere to
Sayncte Dunſtans Churche
BY THOMAS
Marſhe.

1579.

A COMPENDI-
ous or briefe examina-
tion of certayne ordinary com-
plaints of diuers of our country men
in these our dayes: which although
they are [illegible] uniust & fri-
uolous, yet are they all by way of dia-
logues throughly debated & discus-
sed.

By W. S.
Gentleman.

[S.], W., Gent.
[William Stafford].

IMPRINTED
at London [illegible]
[illegible]
[illegible]
[illegible]

1581.

Cum Priuilegio.

THE
REVELATION
of S. Ihon reueled,

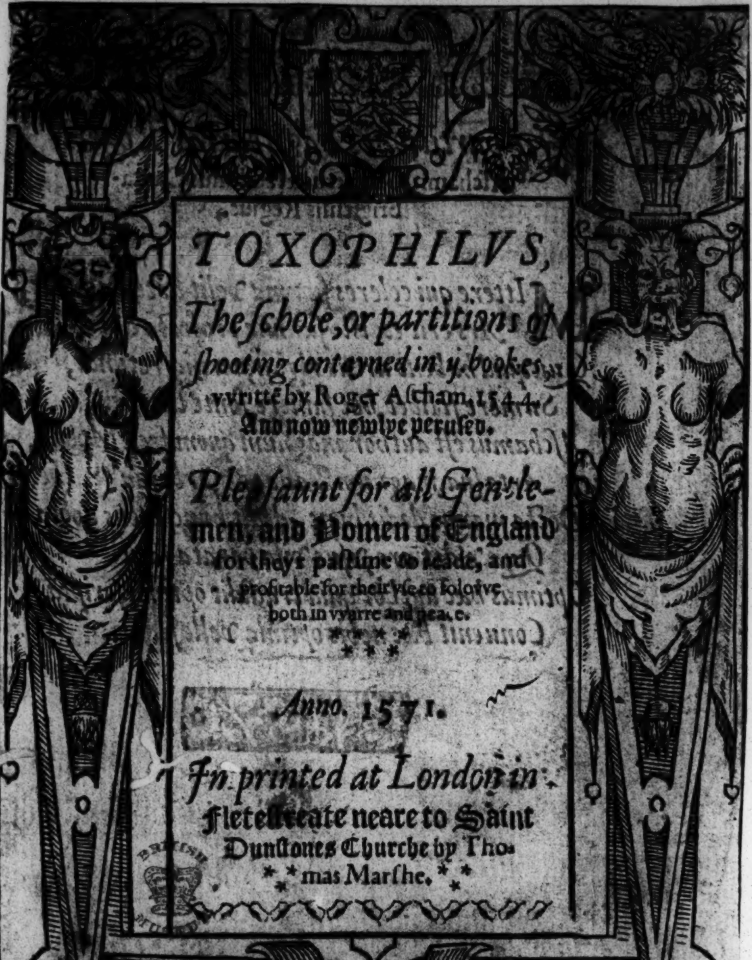
OR

*A PARAPHRASE O-
pening by conference of time and*
place ſuch things as are both ne-
ceſſary, and profitable for the tyme
preſent: Writen in Latine by *Iames
Brocard*, and Engliſhed by
Iames Sanford Gent.

Math 25. verſ. 13.
VVatch therefore, for yee knovve neyther the day, nor the houre, vvhen the Sonne of Man vvill come.

Math. 23. verſ. 36.
Verely I ſay vnto you, all theſe thinges ſhall come vppon this Generation.

*IMPRINTED AT
London in Fleeteſtreate neare*
vnto S. Dunſtones Church
by Thomas Marſhe.
1582.



TOXOPHILVS,

The ſchole, or partitions of ſhooting contayned in ij. bookes, vvritte by Roger Aſcham, 1544.

And now newlye peruſed.

Pleaſaunt for all Gentlemen, and Yomen of England for theyr paſtime to reade, and profitable for their uſe to folowe both in vvarre and peace.

* * * *
* * *

Anno. 1571.

In printed at London in Fleteſtreate neare to Saint Dunſtones Churche by Thomas Marſhe.

In partitiones Sagittarias Rogeri Aſchami, Gualterus Haddonus Cantabrigienſis Regius.

Mittere qui celeres ſumma velit arte Sagittas,
Ars erit ex iſto ſumma profecta libro.
Quicquid habent arcus rigidi, neruiq; rotundi,
Sumere ſi libet, hoc ſumere fonte licet.
Aſchamus eſt author, magnum quem fecit Apollo,
Arte ſua, magnum Pallas & arte ſua.
Docta manus dedit hunc, dedit hunc mens docta libellū
Quæ videt ars, vſus viſa parata facit.
Optimus hæc author quia tradidit optima ſcripta,
Conuenit hæc nobis optima velle ſequi.

A CHRONICLE of all the noble Emperours of the Romaines, from Iulius Cæſar, orderly to this moſte victorious Emperour Maximilian, that now gouerneth, with the great warres of Iulius Cæſar, & Pompeius Magnus:

Roberte Arnolde

Setting forth the great power, and deuine prouidence of almighty God, in preſeruing the godly Princes and common wealthes.

Robert Arnolde

Set forth by Richard Reynoldes,
Doctor in Phiſicke.
Anno. 1571.

E. Monrue

¶ Imprinted at London by
Thomas Marſhe.

Trebor narnwen

A moſt excellent [illegible]
LEARNED VVOORKE OF [illegible]
rurgerie, called Chirurgia parua Lanfranc[illegible]

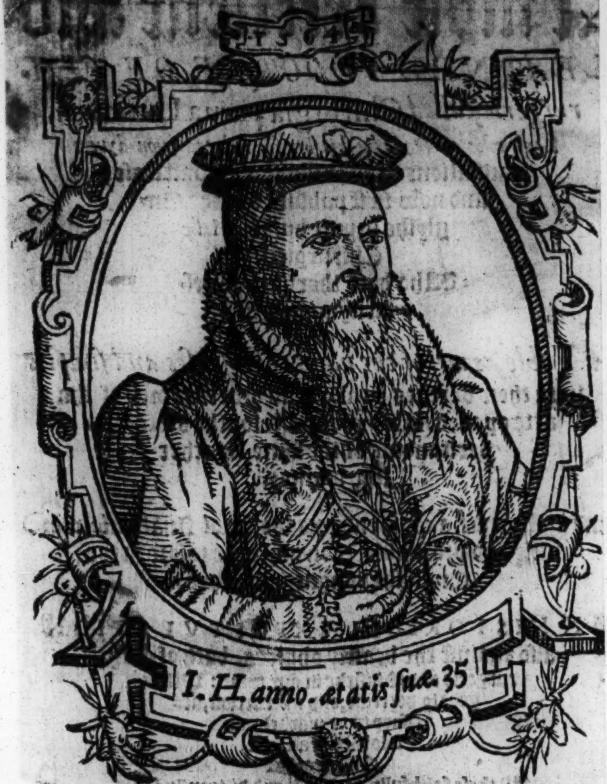
Lanfranke of Mylayne his briefe: reduced from dyuers
tranſlations to our vulgar or vſuall fraſe,
and now firſt publiſhed in the En-
glyſhe prynte by Iohn Halle
Chirurgien.
Who hath therunto neceſ-
ſarily annexed.

A Table, as wel of the names of diſeaſes and ſimples
with their vertues, as alſo of all other termes of the
arte opened. Very profitable for the better vn-
derſtanding of the ſame, or other
like workes.

And in the ende a compendious worke of Anatomie, more
vtile and profitable, then any here tofore in the
Englyſhe tongue publyſhed.

AN HISTORIALL EXPOSTVLATION
alſo againſt the beaſtly abuſers, both of Chy-
rurgerie and Phyſicke in our tyme: With a
goodly doctrine, and inſtruction, ne-
ceſſary to be marked and
folowed of all true
Chirurgiens.
All theſe faithfully gathered, and diligently ſet
forth, by the ſayde Iohn Halle.

Imprinted at London in Fle[illegible]e ſt[illegible] nyghe
vnto ſaint Dunſtones c[illegible]
by Thomas Mar[illegible]
AN. [illegible]


1564
I. H. anno. ætatis ſuæ. 35

R. M.

rporis effigies quam vides graphice pictam
Hauli eſt, ſe ctor fingere tibi velit:
ndo ſi quer ltum dignoſcere veru
e lege ſcuere animum.

The bookes verdict.

AS ſome delighte moſte to beholde,
Eche newe deuyſe and guyſe,
So ſome in workes of fathers olde,
Their ſtudies exerciſe.

Peruſing with All diligence,
Bokes written long before:
Wherin they learne experience,
To heale both ſicke and ſore.

Whiche I alowe in dede and worde,
In thoſe that vnderſtande:
For otherwyſe it is a ſworde,
Put in a mad mans hande.

Let Idiotes and betles blynde,
Therfore lay me aparte:
Leſte contrarie myne authors mynde,
They rudly me peruerte.

For as the bee doth honie take,
From euery goodly flowre,
And ſpyders of the ſame doe make,
Venim that wyll deuoure:

So all that learned men and wyſe,
To good purpoſe can vſe,
The rude that knowledge doe deſpiſe,
Will euer more abuſe.

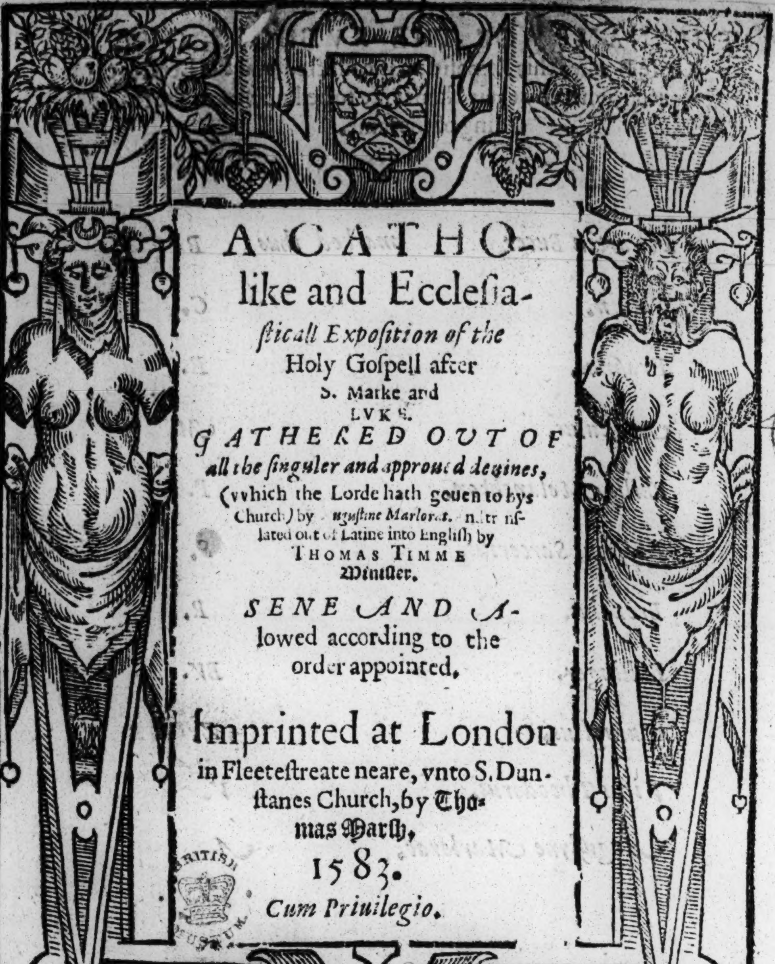
Wherfore all thoſe that vſe me right,
I ſhall increaſe their fame:
And vyle abuſers all my mighte,
Shall be to doe them ſhame.

O THE VVORSHIPFVL

iſters, & Wardens, and conſequently to all
ole company and brotherhod of Chirurgiens of Lon-
don, Iohn Halle, one of the leſt of them,
ſendeth hartie and louynge
ſalutation.

SYthe the almightie Creator of all thinges, of his mercifull goodnes, only for loue that he had to mankynd (who fell by diſobedience out of Paradiſe into miſerie) hath created medicine out of the earth for vtilitie and helpe in the tyme of his ſicknes, yſe man ſayeth, Eccl. 38. And hath ordeined s of the ſame medicine, by a true and perfect arte, deuided nowe into two partes, as the for inwarde infirmities, and the chirurgien eworker for outwarde griefes: It ſhoulde to me that they which deſpiſe the ſayde arte, God his gracious giftes, euen as they whiche either part therof abuſing the ſame, abuſe mercifull benefites.

for as muche as ſuche deſpiſers and abuſers, ell offenders to God, as a detrimente to his es: It ſhould ſeme a thing not vaine or voyde e, to reprehende and warne men of ſuche vi- ally where they are ſo frequented, that ſome



A CATHOlike and Eccleſiaſticall Expoſition of the Holy Goſpell after S. Marke and LVKE.

GATHERED OVT OF
all the ſinguler and approued deuines,
(vvhich the Lorde hath geuen to hys
Church) by Auguſtine Marlorat. And tranſlated
out of Latine into Engliſh by
THOMAS TIMME
Miniſter.

SENE AND Alowed
according to the
order appointed.

Imprinted at London
in Fleeteſtreate neare, vnto S. Dunſtanes
Church, by Thomas
Marſh,
1583.
Cum Priuilegio.

THE NAMES OF THE AVTHORS, OVT O whoſe Bookes this Expoſition is collected, and the Letters capitoll, whereby their Names are to be knowen in the reading of the ſame.

Martin Bucer	*marked thus*	*B.*
Caluin.		*C.*
Eraſmus.		*E.*
Muſculus.		*M*
Philip Melanchton.		*P.*
Eraſmus Sarcerius.		*S.*
Brentius.		*R.*
Bullinger.		*BV.*
Zuinglius.		*Z.*
Vitus Theodorus.		*V*
Auguſtyne Marlorat.		*A*

A briefe and piththie ſome of the chriſtian faith *made in forme of a confeſsion, vvith a confutacion* of all ſuch ſuperſtitious errours, as are contrary therevnto. Made by

Theodore de Beza.

Tranſlated out of Frenche by

Rob. Fills

AFTER DARKE- NES LIGHT.

PRINTED AT LONDON
by Richard Serll, dwelling in Flete lane, at the ſigne of the halfe Egle an the Key.

DANIEL HIS CHALDIE VISIONS and his Ebrew: both tranſlated after *the originall: and expounded both*, by reduction of heathen moſt famous ſtories vnto the *exact proprietie of his wordes (which is the ſureſt* certaintie what he muſt meane:) and by ioyning all the Bible, and learned torgues to the frame of his worke.

Let him that readeth (Daniel) vnderſtand. Math. 24.
The wiſe will vnderſtand. Dan. 12.

be turned away from thy Citie Ieruſalem

thine holy mountayne. O Daniel marke and vnderſtand: conceiue the worde and perceiue the viſion. O Lord let thine anger

AT LONDON
Printed by Gabriell Simſon dwelling in Fleete-lane, and are there to beſold, as alſo the reſt of the ſame Authors workes are. 1597. 46.

The Zodiake of life, written by the excellent and Christian Poet, *Marcellus Palingenius Stellatus.*

Wherein are conteined twelue ſeuerall
labours, painting out moſt liuely, the whole com-
paſſe of the world, the reformation of manners, the mi-
ſeries of mankinde, the pathway to vertue & vice,
the externitie of the Soule, the courſe of the
Heauens, the miſteries of nature, and di-
uers other circumſtances of great lear-
ning, and no leſſe iudgement.

Tranſlated out of Latine into Engliſh, by Barnabie
Googe and by him newly recogniſhed.

Probitas laudatur & alget.

Hereunto is annexed (for the
Readers aduantage) a large Table, as
well of wordes as of matters mentioned
in this whole worke.

Imprinted at London by Robert Robinſon
dwelling in Feter Lane neere
Holborne. 1588.

The Authour in his owne defence.

IF poore man with his paine, May pick vp many a pounde,
If ſtreames with often rayne, May quell the greedie grounde,
If ruſticke ſoyle may yeelde, Both hearbes and flowres faire,
If tylth the hungrie field, May maintaine and repaire:
Then why ſhoulde *Momus* howte, Or cauill at my quill,
To ſee hym now ſend out, That he hath haachte at will?
Or why ſhoulde painfull penne, that long hath toyld in hope,
By meanes of ſpitefull men Be turned all aſlope.
As though the *Muſes* all were niggardes now of late,
And would not let the ſmall To enter at their gate:
Or ſtoupt to none but ſtates, Or lou'd to lodge in Towers,
Diſdaining countrie cates Or courſe contriued bowres.
No no, you neuer knew, That ere they were ſo ſtrange,
And I dare vouche for true They neuer will ſo chaunge.
VVhy? did not they attende *Diogenes* his tubbe?
And meekly to him bend Yea vnder many a ſhrubbe?
And were they not at hand VVith *Arion* on the Seas?
VVith *Orpheus* on the lande Amid the wilderneſſe?
Let no man nowe then doubt But haply I may ſhow
Such ſtuffe as late came out, And did in *Parnaſſe* grow.
Though that my name be not Among the learned rolde.
Let not that bee a blot Ere that my tale be told.
Yet *Zoylus* ſeemes to ſay, VVhy? what? and whence is he?
A childe but yeſterday, And now to ſcale the skie?
VVhere gathered he his skill? VVhat tutor tolde him in?
The Vniuerſities denill That ere he dwelt therein.
And London laughes to thinke She ſcarce doth knowe hys face,
How commes he then to linke VVith *Vranes* worthy grace.
My aunſweare ſhall bee ſhort, My paine this peece hath pend,
God lent it to my lot, And hee ſhall mee defende.
The Pſalmes ſay ſucklinges young His glory ſhall diſcloſe
VVhich warrants me among My wrangling wrabbiſh foes.

I. B.

The Authours dumpe.

VVHo coucheth cloſe in countrie coaſt, the ruſticke *Nymphes* among,
In *Codrus* caue obſcured aye, a farre from any throng,
VVill ſhrinke to come amid the route, that braue in bewties lappes,
That ſit and ſwigge their bellies full, from queene *Mineruaes* pappes.
Lo I the ſame, though lingred long, at laſt am come to light,
But ſtande amazde, a newe come gueſt, I ſeeme in eache mans ſight.
No wight I ſee puttes foorth his pen, my needles prayſe to paint
But euen alone a countrie drone I ſtand in this conſtraint.
Eche paltrie pamphlet in theſe dayes hath praiſers many here,
VVhich mountaines promiſe to the worlde, where mole hilles ſcarce appeere.
If then ſuch praiſes prooue to mockes, and come before their time:
I reake the leſſe, I looke the ende ſhall prayſe this worke of mine.
To thee dame *Vrane* I referre the lot of my ſucceſſe,
Giue me therefore an hapfull houre, then I ſhall care the leſſe.
Graunt *Iupiter* be Lorde thereof, and *Mercurie* aſcendent,
Let *Saturne* ſtande aloofe the whyle, and *Mars* in detriment.
The *Horoſcope* aſpected well his *Lorde* in exaltation,
And Lady *Luna* haſting to ſome bliſſefull application.
My [illegible]*dus* with the *fortune partes* to agree thereto take care,
[illegible] I thy fame to ſing abroade henceforth will neuer ſpare.

I. B.

ΕΙΡΗΝΟΓΟΝΙΑ,

..24.11.

OR

THE PEDEGREE OF PEACE:

DELIVERED IN A SERMON INTENDED TO THE IVDGES AT THE ASSISES

holden at *Okeham* in *Rutland*: but after
vpon an occaſion, preached at *Vppingham*
in the ſame Countie.

By *Antony Fawkner*, Maſter of Arts,
late Student in *Ieſus* Colledge
in OXFORD.

PSAL. 89. verſ. 14.
Righteouſneſſe and equitie are the ſtabliſhment of his Throne.
PSAL. 119. verſ. 72.
The Law of thy mouth is better unto me then thouſands of gold and ſiluer.
LVKE 24. 36.
Εἰρήνη ὑμῖν; *Peace be vnto you.*

LONDON,
Printed by *I. L.* for *Robert Allott*, and are to be ſold
by *Iohn Stafford*, dwelling in Black-Horſe-Alley
neere Fleet-ſtreet. 1634.

BRITISH

LONDINI,
Excudebat *T.R.* & *E.M.* Proſtat venale apud *Iohannem*
Stafford ad inſigne Georgii, in vico vulgo vo-
cato *Fleetſtreet* prope pontem. 1657.

A Moſt Grave, and Modeſt Confutation of the Errors of the Sect, commonly

Called { BROWNISTS, OR: SEPERATISTS.

Agreed upon long ſince by the joynt conſent of ſundry, godly, and Learned Miniſters of this Kingdome, then ſtanding out and ſuffering in the cauſe of inconformity; and now publiſhed in a time of need, for the good of Gods Church, and the better ſetling of mens unſtable mindes in the truth againſt, the ſubtile inſinuations, and plauſible pretences of this pernicious evill.

Publiſhed by *W. Rathband*, Miniſter of the GOSPELL.

* * *

LONDON,
Printed for *Edward Brewſter*, and *George Badger*, and are to be ſold at the Bible, on *Fleet-Bridge*, and in Saint *Dunſtans* Church-Yard. 1644.

A
COALE
FROM
THE ALTAR.

OR,

AN ANSVVER TO A *Letter* not long ſince written to the *Vicar* of Gr. againſt the placing of the *Communion Table* at the *Eaſt end* of the *Chancell*; and now of late diſperſed abroad to the diſturbance of the Church.

Firſt ſent by a Iudicious and Learned
Divine for the ſatisfaction of his private
Friend; and by him commended to the
Preſſe for the benefit of others.

Heb.13.10. *Wee have an* Altar, *whereof they have no right to eate, which ſerve the Tabernacle.*

LONDON,
Printed for Robert Milbovrne, at the ſigne
of the *Vnicorne* neere *Fleet*-bridge. 1636.

CRUX CHRISTI,
AND
Judgement Executed.
OR,
DIVINE WISDOM
CRUCIFYING
The humane, carnal, devilliſh, malicious,
mad, raging Wiſdom of the World.
By his righteous Judgements, drawing
nearer to its full and perfect manifeſtation.

Then ſhall *Joſephs* and *Daniels* afflictions
end; and their Impriſonments be no more
heard of.
And alſo bondaged *Iſrael* return, & be brought from their
captivity both of men, and from that malicious ſpirit
of ignorance and darkneſs, into perfect liberty, peace,
and everlaſting reſt.
So ſhall poor *Lazarus* and the Publican be carryed into *Abrahams*
boſom, and rich *Dives* with all the traditions both of the righteous
and wicked, appear as a menſtruous Clout, or as filthy Rags
that all cleanſed ones ſhall loath to handle, touch, look on, or
come within the ſmell thereof.

Whereunto is added a *Comparatis Compraudis* of the Judgements of God, with
the unequal wayes and judgements of that malicious one in man. Written
and experienced by *Richard* Coppin, in his ſufferings for the Truth.

---

1 Cor. 2.2. *For I determined not to know any thing among you, ſave* Jeſus *Chriſt
and him crucified, by whom the world is crucified unto me, and* I *unto the world.*
Gal. 6.14,17. *From henceforth let no man trouble me, for* I *bear in my body the marks
of the* Lord *Jeſus.*

LONDON, Printed for *VVilliam Larner*, and are to be ſold at the *Bla*
Moore neer Fleet-Bridge, 1657.

HERE FOLLOVVETH CERTAINE PATTERNES OF *Cut-workes*: and but once Printed before.

Alſo ſundry ſorts of Spots, as Flowers, Birds and Fiſhes &c.
and will fitly ſerve to be wrought, ſome with Gould,
ſome with Silke, and ſome with Crewell,
or otherwiſe at your pleaſure.

LONDON, Pinted in Shoe-lane, at the
ſigne of the Faulcon, by *Richard*
Shorleyker. 1632.

A SEASONABLE
VINDICATION
Of Free-Admiſſion, and Frequent
Adminiſtration of the
HOLY COMMVNION
To all *Viſible Church-members*, *Regenerate*
or *Vnregenerate.*

rom the *Inſtitution*, *Precept*, *Preſident* of
riſt himſelf; the *Doctrine*, *Practice* of the *Primi-*
ve *Church*, *Fathers*, *Councils*, hriſtians : the *Confeſſions*,
rticles, *Records*, *Chief writers* of our *own* and other *refor-*
med Churches : the *dangerous Conſequents*, *Effects*, *Schiſms*
ariſing from the *Diſuſage*, *Infrequency*, *Monopoly* of this
Sacrament, to *viſible* or *real Saints* alone; and *Suſpenſion*
of all others from it, *till approved worthy*
upon trial. And that upon meer *Anabaptiſtical*,
and *Papiſtical* falſe *Principles*, *Practices*, (here
diſcovered) unadviſedly *embraced*, *imitated*,
aſſerted, *exceeded* by ſundry *over rigid*, *re-*
forming Miniſters; to our *Saviours* diſhonour,
our Churches great diſturbance,
their *own*, their *peoples* prejudice;
and the *Common Enemies*, and *Seducers*
grand Advantage.

By Will: Prynne *of* Swainſwick *Eſq*; *a Bencher of Lincolns Inne*.

1 Cor. 10. 2, 3. 16, 17. *And did* ALL *eat the ſame Spiritual meat; and did* ALL *drink the ſame ſpiritual drink*, *&c. The Cup of bleſſing which we bleſſe, is it not* THE COMMUNION *of the Blood of Chriſt? The Bread which we break, is it not* THE COMMUNION *of the Body of Chriſt? For we being many are one Bread, for* WE ARE ALL PARTAKERS OF THAT ONE BREAD.

Aug. Epiſt. 179. *Non bonum eſt homini hominem vincere, ſed bonum eſt homini ut eum* Veritas *vincat volentem; quia malum eſt homini ut eum* Veritas *vincat* invitum, *Nam ipſa vincat* neceſſe eſt, *ſive* Negantem, *ſive* Confitentem.

LONDON, Printed by *F. Leach* for the Author, 1656.

A
LOYAL SVBIECTS
LOOKING-GLASSE,
Or

A good ſubiects Direction, neceſſary
and requiſite for euery good Chriſtian,
liuing within any ciuill regiment or politique ſtate, to
view, behold, and examine himſelfe in, that he may the better
frame the courſe of his life, according to the true grounds of the
duties of an honeſt and obedient ſubiect to his King, and to arme
himſelfe againſt all future Syren ſongs, and alluring intiſe-
ments of ſubtill, diſloyall, diſſembling, and vnnaturall
conſpiratcrs, traitors, and rebels.

Collected for the moſt pait out of both olde and
later writers, whoſe names are in the next
page ſet downe.

Whereunto are brieflie added ſixe
ſpeciall cauſes of vndutifull ſub-
iects diſloyaltie.

By WILLIAM WILLYMAT.

AT LONDON
rinted by G. Elde for *Robert Boulton*, and are to be
found at his ſhop at Chancerie lane end neere Holbor

STARCHAMBER CASES.

Shewing

WHAT CAUSES PROPERLY BELONG TO THE COGNIZANCE OF THAT COURT.

Collected for the moſt part out of Mr. *CROMPTON* his Booke,
Entituled,
The Juriſdiction of divers Courts.

LONDON,
Printed by *I. O.* for *Iohn Grove*, and are to bee ſold at his ſhop in Chancerie Lane, over againſt the *Sub Pœna* Office, 1641.

THE Whole DUTY of MAN,

Laid down
In a Plain and Familiar Way
for the Uſe of All, but eſpecially the *Meaneſt Reader.*

Divided into XVII. Chapters;

One whereof being read every Lords Day, the Whole may be Read over Thrice in the YEAR.

Neceſſary for all Families.

WITH
PRIVATE DEVOTIONS
For ſeveral OCCASIONS.

LONDON,
Printed for *Robert Pawlet*, at the Sign of the *Bible* in *Chancery Lane* near *Fleet-ſtreet*, 1679.

A moſt ſad and ſerious LAMENTATION OVER THE HEARDS-MEN of the Flocke and People of GOD.

Written in *Germany* in the yeare 1631.
And Printed there in the beginning
of 1639.

Cum facultate ejus, qui erat & eſt & erit. EXOD. 3. REV. 1.

EZEK. 19. 1, 2.

But make a Lamentation over the Princes, and Prelates of Iſrael.
and thou ſhalt ſay : What ? thy mother the Lyonneſſe hath layne
among the Lyons, in the middeſt of the young Lyons ſhee hath
multiplyed her whelps &c.

Now Publiſhed in Engliſh, that all true-hearted-Chriſtians in
Great *Britaine* and *Ireland*, to whoſe hands it ſhall come,
may take the ſame into their Conſideration.

LONDON,
Printed for *G. Thompſon*, and are to be ſold at his Shop, over
againſt *Lincolnes* Inne. 1642.

The Genuine EPISTLES OF THE Apoſtolical Fathers

S. BARNABAS, S. CLEMENT,
S. IGNATIUS, S. POLYCARP.

THE SHEPHERD of HERMAS,

And the Martyrdoms of
St. Ignatius and **St. Polycarp**,
Written by Thoſe who were preſent at
their Sufferings.

Being, together with the Holy Scriptures of the New
Teſtament, a compleat Collection of the moſt Primitive
Antiquity for about CL Years after Chriſt.

Tranſlated and Publiſh'd, with a large Preliminary
Diſcourſe relating to the ſeveral Treatiſes
here put together,

By W. Wake D.D. Chapl. in Ordinary to their Maj^ties,
and Preacher to the Honorable Society of *Grays-Inn*.

LONDON, Printed for Ric. Sare at *Grays-Inn*
Gate next *Holborn*. 1693.

A DECLARATION OR, REMONSTRANCE OF The Office of a PRINCE, and his COVNSELLORS.

ALSO,
The Dutie and Obligement of the People, and Subiects; collected and extracted ſorth of the moſt *Divine* and Politique AVTHORS, that have treated of the ſame SVBIECT.

NEWLY
Sent from *Yorke*, by a Gentleman now reſiding there, to intimate a Loyalty to his *Majeſty*, and love to his *Countrey*; with an humble deſire for a true underſtanding betweene our *King* and his *People*.

Whereunto
Is annexed the Kings *Majeſties* five laſt *Propoſitions* to the *Parliament*; with their determinate *Anſwer* by way of *Reſolution* in three diſtinct VOTES.

LONDON,
Printed by *Iohn Hammond*, and *Math*: *Rhodes*. 1642.

The Humble Advice and Earnest Desires
Of certaine well affected

MINISTERS,

Lecturers of BANBURY in ye County of Oxon, & of Brackly in
the County of Northampton.

To his Excellency.

Tho: Ld Fairfax Genll of ye Forces raised by ye Authority of
Parllt. & to ye Gen: Councel of Warre.

Presented Jan: 25 1649 by two of ye Subscribers

Also

A Letter to ye Reverend Ministers of ye Gospel within the
Province of London Dated ye 21 of this instant January.

Imprimatur James Cranford. 25 Jan. 1649

LONDON.

Printed for James Boler at the Marygold
in Fleetstreet. 1649.

Mr Stubbe.

Aug. 13

The ISLE of PINES,

OR,

A late Diſcovery of a fourth ISLAND near
Terra Auſtralis, Incognita

BY

Henry Cornelius Van Sloetten.

Wherein is contained.

A True Relation of certain *Engliſh* perſons, who in Queen *Elizabeths* time, making a Voyage to the *Eaſt Indies* were caſt away, and wracked near to the Coaſt of *Terra Auſtralis, Incognita*, and all drowned, except one Man and four Women. And now lately *Anno Dom.* 1667. a *Dutch* Ship making a Voyage to the *Eaſt Indies*, driven by foul weather there, by chance have found their Poſterity, (ſpeaking good *Engliſh*) to amount (as they ſuppoſe) to ten or twelve thouſand perſons. The whole Relation (written, and left by the Man himſelf a little before his death, and delivered to the *Dutch* by his Grandchild) Is here annexed with the Longitude and Latitude of the Iſland, the ſcituation and felicity thereof, with other matter obſervable.

Licenſed *July* 27. 1668.

LONDON, Printed for *Allen Banks* and *Charles Harper*
next door to the three Squerrills in *Fleet-ſtreet*, over againſt
St. *Dunſtans* Church, 1668.

A
Batchelors Blessing
on
Fathers of Children.

Presenting to them and all Teachers a facile delightful and ~~exact~~ Way and Method of teaching to spell English perfectly and truly within one month and consequently to read in some measure within six Months, and so sure that none young or old may fear to fail, if the Teacher faile not in exercise thereof.

Virtus ultra in experiendo.

The Tract consisteth of V. Sections. 1. a Preamble setting out the occasion of the Invention and the Errors and evil consequences of the old manner of Teaching.
2. Observations for Teachers. 3. Rules for Teaching.
4. Motives to the Triall. 5. Caveats for Parents.

By Christofer Symes alias Syms. Gent.

London.

P. for Humfrey Tuckey at the black Spread
Eagle in Fleet-streete.
1644.

Mr Dury.

in 8. Pag. 88.

The younge Clerks Guide

or

An Exact Collection of choice
English Presidents according to
the best forms now vsed.

For all sorts of Indentures Letters of
Attorny Releases. Conditions. &c.

Very vsefull and necessary for all but
chiefly for those that intend to follow
the Attorny's practise

Compiled by R. H. Councellor.
And revised by an able Practitioner.

London.

P. for Humphry Tuckey at the black
Spread-Eagle in Fleet-streete

1649. in 8. Pag. 306.

N.B. a booke for
ye Stile dictata
Juridica

Lea:

Proposals

For An Act

For prevention of the great trouble and charge wch the honest People of this Nation have been put to, by wrongful Arrests and Imprisonments, and for preserving them from such Arrests (being upon Feigned great Actions) at the suite of divers, to whom they have owed nothing.

And

Also for another Act.

For the taking away of the great trouble and charge wch the People of this Nation have beene put to by Sheriffs. Bayliffs. Serjeants. &c to procure Arrests and Appearances of their Debtors &c. in order to the more speedy satisfying of Creditors.

For the saving to the People of this Nation betweene 4. and 500000. pounds yearly part of the 1000000. pounds formerly proposed to bee so saved yearly mentioned in the Proposals for Creditors and Prisoners.

With a short Explanation in particular how those 300000. pounds and more by those Proposals for Creditors and Prisoners will bee saved.

Offered to the same consideration as those for Creditors and Prisoners are.

By Will. Leach of the Middle
Temple Gent.

London

P. by F. Leach and are to bee
sold by Lawrence Blaicklock within
Temple-Bar.

1650.

In 4to.

Sam. Hartlib.

Pag. 15.

0—0—2

THE TRVE PROTESTANT SOVLDIER,

Fighting valiantly under Truths Banner,
AND
By the glorious light of Gods Word overthrowing
the ſtrongeſt Bulwarkes, and ſubtle Stratagems of
the Church of *Rome*.

By HAMNET WARDE.

LONDON,
Printed by *G. M.* for *William Lee* at the Signe of the Turks-Head
in *Fleet-ſtreet*, 1642.

OR,

DEVOVT ESSAIES:

COMPOSED
BY THE HONOURABLE
WALTER MONTAGV Eſq.

ECCLUS. 51.
Videte oculis veſtris, quia modicum laboravi, & inveni multam requiem.

LONDON,
Printed for *W. Lee, D. Pakeman,* and *G. Bedell,*
And are to be ſold at their ſhops in *Fleetſtreet.*
MDCXLVIII.

THE TRIUMPHS

Thomas OF D'arcy

GODS REVENGE

AGAINST

THE CRYING AND EXECRABLE SINNE OF

(Wilfull and Premeditated) Murther.

T. D'arcy

With his Miraculous Diſcoveries, and ſevere puniſhments thereof.

In Thirty ſeverall Tragicall Hiſtories (Digeſted into Sixe Bookes) committed in divers Countries beyond the Seas, never publiſhed, or Imprinted in any other Language.

Hiſtories which containe great variety of mournefull and memorable Accidents, Hiſtoricall, Morall, and Divine, very neceſſary to reſtraine and deterre us from this bloody Sin, which in theſe our dayes makes ſo ample, and large a Progreſſion.

ith a Table of all the ſeverall Letters and Challenges, contained in the whole ſix Books.

Written by IOHN REYNOLDS.

PSALME 9. 16.

The Lord is knowne in executing Judgement, and the wicked is ſnared in the worke of his owne hand.

PROVERBES 14. 27.

The Feare of the Lord is a well-ſpring of Life, to avoyd the ſnares of death.

The Second Edition.

LONDON,
Printed by *Edward Griffin* for WILLIAM LEE, and
are to be ſold at his ſhop in Fleetſtreet, at the ſigne
of the Turkes Head, neere the Mitre Taverne. 1640.

Ovr. Ms.

The
Arraignment and Conviction of
Sr Walter Rawleigh.

At the Kings Bench-Barr at Winchester on ye 17
November 1603. Befor ye

Right Honble ye E: of Suffolke. L: Chamberlaine. ye E: of Devonshire
Lord H: Steward. L: Cecill. Lo: Wotton. Sr J: Stanhope. Lord
chiefe Justice of the Common Pleas, Popham. & Andrewes
Justice Gandy. Justice Warberton. Sr W. Wade Comiss &c.

Coppied by

Sir Tho: Overbury.

London

Printed by William Wilson, for Abel Roper at the
Sun over against St Dunstans Church in Fleetstreet
Anno Domi: 1648.

A
DETECTION
OR,
DISCOVERY
OF
A NOTABLE FRAUD
Committed by *R.B.* a Seminary
Priest of ROME, upon Two of
the Articles of the Church of
ENGLAND.

In a Booke Imprinted in Anno 1632.
Intituled,
The Judgment of the Apostles,
and of Those of the first Age, in all points
of Doctrine, questioned betweene the
Catholikes and Protestants of *England*,
as they are set downe in the nine and
thirty Articles of their
RELIGION.

With an Appendix, concerning *Episcopacy.*

By a Lay Gentleman.

LONDON,
Printed by E. P. for *william Leake*, and are to be sold
at his Shop in *Chancery-Lane*, neere the *Rowles*.
1641.

Ff.
Lay. 35.
0 – r – 4 L

Paul.

The cruel subtilty
of
Ambition.
Discovered in a discourse concerning the K. of
Spaine surprizing the Valteline.
Written in Italian by the Author (Pedro
Pauli.) of the History of the Council of
Trent.
Translated by the Renowned Sir Tho. Rowe
Knight. Many times Amb^{r} in Forraine parts
With his Epistle to y^{e} H. of Cōmons in
Parliam̄.
Shewing the only Way in Policy to counterplot
the designes of promoting Unjust Interests of
State.
It being the same published by the Author
in his life time

London
P. for Will. Lee at the Turks Head in
Fleetstreet next to the Miter and Phœnix.
John Dury.
1650. in 4^{o}. Pag. 101.

Car.

The Passions of the Soule
In three Books.
The First.
Treating of the Passions in General and occasionally of the whole nature of man:
The Second.
Of the Number and Order of the Passions and the explication of the six Primitive ones.
The Third.
Of Particular Passions.
By R. des Cartes.
Translated out of French into English.
London.
P. for A. C. and are to bee sold by J. Martin and J. Ridley at the Castle in Fleet-street neer Ram-Alley.

L. Royal. 1650. in 8.

Pag. 173.

Ms. Char.

A
Ternary of Paradoxes.
The Magnetick Cure of Wounds
Nativity of Tartar in Wine
Image of God in Man.
Written Originally by Joh. Bapt. Van Helmont,
and Translated Illustrated and Ampliated
By
Walter Charleton Dr in Physick
and Physitian to the late King.

London
P. by James Flesher for William
Lee dwelling in Fleet-street at the
Signe of the Turk's head
1650. in 4to
Pag. 144
—0—2—0—

A
TREATISE
OF
TITHES.

WRITTEN
By a wel-wisher to RELIGION,
and PROPRIETIE,

As they have been eſtabliſhed by the Law of
the Land, and as they have been continued, and
confirmed throughout divers Ages, by ſeverall Acts of PARLIAMENT.

[illegible]NDON,
Printed by *J. F.* [illegible] *W. Lee* at the *Turks-head* in
Fleetſtreet. 1653.

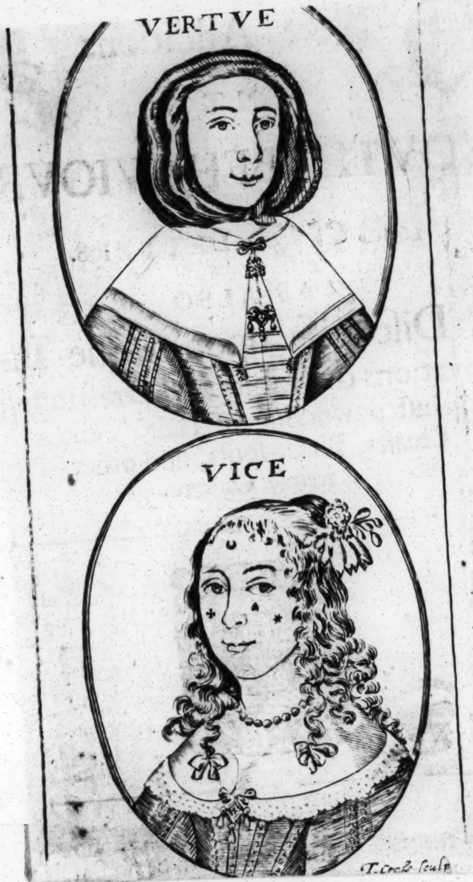
287

New Additions
UNTO
YOUTHS BEHAVIOUR

1650. Of ſome LETTERS.

AS ALSO
A Diſcourſe upon ſome Innovations of Habits and Dreſsings;
againſt powdering of Hair, Naked
Breaſts, Black-ſpots, and other
unſeemly Cuſtoms.

LONDON,
Printed for *William Lee*, and are to be ſold at his
Shop at the Sign of the *Turks-Head*
in *Fleet-ſtreet*, 1672.


VERTVE
VICE
T. Cross sculp.

[illegible]
Lod:

Proposals

For An Act for the more speedy
Satisfaction of Creditors, with little charge
or trouble, of and against such as bee of Ability and
lye in Prison and conceal their Estates.

Wasting and consuming in a riotous and chargeable
way as much as would satisfie all, or a great part of
that, wch they owe to their Creditors.

With diverse Proposals for necessary Provisoes for these
and the former Proposals for an Act for setting at large
Prisoners for debt and damages not able to pay. And
for saving to the People of this Nation above three
hund. thous. pounds yearly, by those Proposals for Creditors and Prisoners.

Diverse other Proposals being ready to bee published in convenient time (according as this various occasion
requireth) for the saving to the Comon-wealth fifteene
hund. thous. pounds yearly, exacted from the People of
this Nation by unnecessary upstart Officers in innovated
Offices concerning the Law, created without Parliament Authority.

By Wil. Leach of the middle Temple Gent.

London
P. by John Macock for the Author. 1650.

Cus.

The Idiot in Four Books.
The First and Second of Wisdome
The Third of the Minde
The Fourth of Statick Experiments
or
Experiments of the Ballance

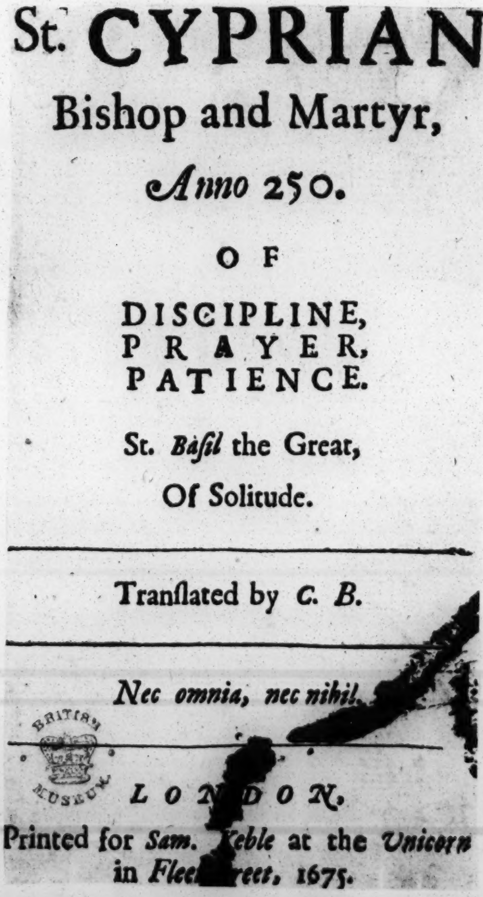
By
The famous and learned
C. Cusanus.

London:

P. for Will. Leake and are to bee sold
at the Signe of the Crowne in Fleet-street
between the two Temple Gates.

1650. in 8.

Lay. 231.



St. CYPRIAN
Bishop and Martyr,
Anno 250.

OF

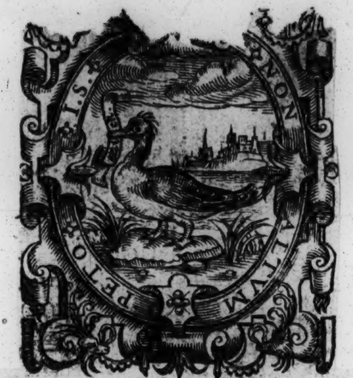
DISCIPLINE,
PRAYER,
PATIENCE.

St. *Baſil* the Great,
Of Solitude.

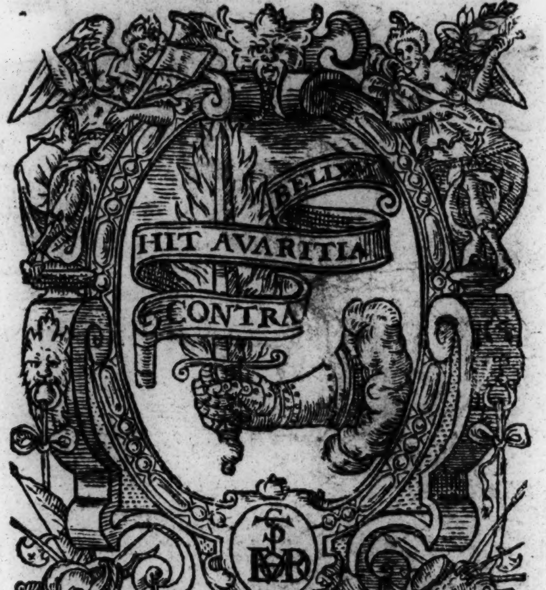
Translated by *C. B.*

Nec omnia, nec nihil.

LONDON.
Printed for *Sam. Keble* at the *Unicorn*
in *Flee*[illegible]*reet*, 1675.



Imprinted at London for *Iohn Smethwick*, and are to be ſold at his
ſhop in Saint *Dunſtanes* Church-yard in Fleetſtreete,
vnder the Dyall. 1623.



Printed at London by T. C. for Iohn Smethick, and are to be ſold at his ſhop in S. Dunſtons Churchyard in Fleetſtreet.
1602.

LONDON,
[illegible] by T. M. for *Stephen Chatfield*, and are to be
[illegible] his ſhop in the middle of St. *Dunſtans*
Church-yard in *Fleet-ſtreet*.
1654.

THE SYNOPSIS OR EPITOME OF SVRVEYING METHODIZED.

Anatomizing the whole Corps of the
Facultie; *Viz.*

The Materiall, Mathematicall, Mechanicall and
Legall Parts,

Intimating all the Incidents to Fees and Poſſeſſions, and
whatſoeuer may be comprized vnder their Matter, Forme,
Proprietie, and Valuation.

Very pertinent to be peruſed of all thoſe, whom the Right, Reuenewe,
Eſtimation, Farming, Occupation, Manurance, Subduing,
Preparing and Imploying of Arable, Medow, Paſture, and all
other Plots doe concerne.

And no leſſe remarkable for all Vnder-takers in the Plantation of Ireland or Virginia, for all Trauailers for Diſcoueries of forraine *Countries, and for Purchaſers, Exchangers, or Sellers*
of Land, and for euery other Intereſſee in the Profits
or Practiſe deriued from the compleate

SVRVEY

Of Mannours, Lands, Tenements, Edifices, Woods, Waters, Titles, Tenures, Euidences, &c.

Compoſed in a compendious Digeſt by
W. FOLKINGHAM. G.

Quæ proſunt ſingula, multa iuuant.

LONDON
Printed for *Richard Moore*, and are to be ſolde at his ſhop in Saint
Dunſtanes Church-yard in Fleete-ſtreete.
1610.

DOCTRINALL AND MORALL OBSERVATIONS CONCERNING RELIGION:

WHEREIN THE AVTHOR DECLARETH THE

Reaſons of his late vn-enforced departure from the
Church of ROME; *and of his incorporation to the preſent*
Church of ENGLAND: teaching, maintaining and
defending the true Chriſtian Catholike and Apoſtolike
Faith, profeſſed by the ancient Primitiue Church, moſt
conſpicuous in the outward vertues and conſtant ſufferings
of many holy Biſhops and other good Chriſtians, glorious in the crowne of
Martyrdome.

By IOHN COPLEY Seminarie Prieſt.

L[illegible]
when thou art conuerted, ſtrengthen thy brethren.

IAMES 5. 20.
He which maketh a ſinner to be conuerted from the error of his way, ſhall ſaue his ſoule from death, and couereth a multitude of ſinnes.

LONDON,
Imprinted by *W. S.* for *Richard Moore*, and are to be ſold at
his Shop in Fleet-ſtreet, in Saint *Dunſtans*
Church-yard. 1612.

297

MVSGRAVES MOTIVES, AND REASONS,

FOR HIS SECESSION AND DISSEVERING FROM THE CHVRCH OF ROME AND HER DOCTRINE, *after that hee had for 20. yeeres liued a* Carthuſian Monke, returning at Eaſter laſt into England.

WHEREIN, AFTER THE DECLAration of his Conuerſion, hee openeth diuers *abſurdities practiſed in that Church,* being not matters of report, but ſuch things *whereof he hath beene an eye and* eare witneſſe.

AT LONDON,
Imprinted by *F.K.* for *Richard Moore*, and are to be ſold
at his ſhop in Saint *Dunſtans* Church-yard in
Fleetſtreet. 1621.

THE IRISH HVBBVB.

OR,

THE ENGLISH HVE AND CRIE

BREIFELY PVRSVING
the baſe conditions, and moſt notorious
offences of this vile, vaine, and
wicked AGE.

No leſſe ſmarting then tickling.

A merriment whereby to make the wiſe to laugh,
and fooles to be angry.

By BARNABY RICH *Gentleman, and Seruant to the
Kings moſt excellent Maieſtie.*

Mounted aloft vpon the worlds great Stage,
I ſtand to note the follies of this Age.

Malui me diuitem eſſe quam vocari.

LONDON,
Printed by *Aug:* *Mathewes*, for *Iohn Marriot*, and are to be
ſold at his ſhop in Saint *Dunſtanes* Church-yard,
in Fleet-ſtreet. 1622.

POEMS.

By J. D.

WITH ELEGIES ON THE AUTHORS DEATH.

LONDON.
Printed by *M. F.* for IOHN MARRIOT,
and are to be ſold at his ſhop in St *Dunſtans*
Church-yard in *Fleet-ſtreet.* 1633.

The Humble Representation
Of the Committee Gentry Ministry and other
well-affected Persons in the County of Lei-
cester. To his Excell. Thomas Ld Fairfax
and the General Council of Officers of
the Army.
In reference to the Agreement of the
People tendred to the Kingd. as tou-
ching Religion

London.

P. for Henry Hood in St-
Dunstans Church-yard.

1649. in 4to.

Mr Rulsii
Auctor.

Pag. 15.

—0—0—2—

Proposals
Concerning the Chancery.

Wherein is set forth the Desires of divers
well-affected Persons for the Regulating of
the High Court of Chancery and the
Proceedings there. And abolishing of
several fees offices and Officers thereunto
belonging.

Tendred to the Consideration of the Honble
Comittee for Regulating Courts of Justice
and all others whom it may concern.

And published to the view of the Nation,
whereby every well-meaning Man to the Publique
may joyn in all lawful Ways, for obteyning a
just Settlement and Regulation of the said
Court.

With a very Useful Table thereto annexed.

London.

P. by Will. Ellis and are to be sold by George
Badger at his Shop in St-Dunstans Church-
yard in Fleet-street.
1650.

Sam Hurst lib.
John Sedler.

in 4to

May-26-

A POSTE VVITH A PACKET OF MAD LETTERS.

The ſecond part.

Breton (Nich

BRITISH

LONDON,
Printed by *T. S.* for *Iohn Browne*, and *Iohn Smethwicke*, and
are to be ſold in Saint *Dunſtans* Church-yard
in Fleetſtreet. 1613.

1 Thes. 4: 18 A shorte sure comfort at the long[illegible]

CHRISTIANS LAST DAY, IS HIS BEST DAY.

A Sermon vpon the firſt Epiſtle
to the THESSALONIANS,
Chap.4. Verſ.18.

By IO. BARLOW.

ISA. 60. 19, 20.
Then the Lord ſhall be his euerlaſting light, and his God, his glory; The dayes of his ſorrow ſhall be ended.

LONDON
Printed by *William Stansby* for *William Butler*, and are
to be ſold at his ſhop in Saint *Dunſtanes*
Church-yard in Fleetſtreet.
1618.

Vir.

An
Excellent Treatise showing the best
manner to attain a long and healthful
life with a very necessarie Trea-
tise of the Bathes of Bath.
And an accurate Tr. concerning
Tobacco.
By
Dr Tho. Venner.
Sold by Henry Hood at St Dun-
stans Ch. in Fleetstreete

p Diurnal.

305

TRVE COPY
OF THE LATINE
ORATION OF THE EX-
cellent Lord *George Oſſolinski*, Count
Palatine of *Tenizyn*, and *Sendomyria*, Chamberlain
to the Kings Maieſtie of *Poland*, and *Suethland*,
and Embaſſadour to the Kings moſt
Excellent MAIESTY.

As it was pronounced to his MAIESTIE at
White-Hall by the ſaid Embaſſadour, on Sunday
the 11. *of March.* 1620.

With the Tranſlation of the ſame into Engliſh.

Commanded by his Maieſtie to be publiſhed
in Print.

LONDON,
1621
nted for *William Lee*. and are to be ſold at his
Shop in Fleetſtreet, neere Sergeants Inne, at
the ſigne of the golden Bucke.

A Tabell to vol ye (7) ffleete Streete

Arrndes — 12
Allof: Rob:– 60:
Awdry — — –110

Beenes: – – –9:10:

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Black Horse alley 60:
Browne John: – 73
Beedell – – – 74
Blacklocke Lan: 76
Badger George – 78
Burrough – – 78
Busbey Jo: – – 81
Butler Will – – 96
Barnes Roy – – 103
Baset – – – – 98
Boulton Rob – –104
Bankes Alder: – 106
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Bristo Sem: 131:133:
Bedford Streete 134
Bentley R – — 136
Bartholet Cho: 39:43:

Caxton Will — –3.
Cuttes on wood – –6:57::
Charing Cross: – –13
Colnett Jo: – – 53
Copland: Will – – 54
Chatfeild Steph – 79
Cirell Cho: – – – 93
Chancery Layne 97:
103:104:106:
Crooke Will – – –128:
Chapman – – – 133
Covent Garden – 132
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St Dunstans Church – 73
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Dering Cho: – — —106
Dublen – –

Exchange New – – 132

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ffrench Grander ffisst 12
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ffleete Bridg – – – 55
ffleete Layne – – – 56:57:
– – 58
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ffirebrand – – — —82
ffeld: – – – – –132
ffisher – –

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George – – – – – –106
Greene Jo: – – –131:
Grantham Will – –

– – – –12
Hankyns: Jo – – –81
Holme John – – – –81
Holme Will – – –82
Hammond Jo: – – –82
Husband – – – –85
Hood Henry – 101
Hoad Rich his pet[illegible] – –110
Harper Charles – –
Herringman Hen: – –130:133
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Heath Cho: – – – – 75:97
Hollow – –

Jackson: Hen: & Roger: 53:54
Jones: Abel – – – – –59:

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Knight John - - - 137

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Latin Testament - 51:
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Leake will - - - 91:
Lincolne - - - - 137
Leath: Tho: - - - 95
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∠ Marsh: Tho: - 105 - 44:49:
Maylor Tho: - - 51:
Matts Edward - - - 55:
Milbourne Rob - - - 56:
Marshall Saml: - - 57:
Maynard John - - 79:80
Moore Rich - - - 90:93:
Marriot Jo: - - - - 93:94:
∠ Marsh: Hen: - - - 105
Milward: will - - - 136:
Michaell: Miles - - 136

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Newcome - - - 131

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Philip: Layne - - - 59:
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Ponder - - - - 128
Paulet: - - - 128:
Pardo: Marke - - 133

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Rhodes Math: - - - 82:
Rogger Abell - - - 94
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Wykes Hen: - - - 51:52
Wayland Jo: - - - 24:30
Whitchurch: Ed - - 27:
Wyer Rob - - - 13:14
Winkend wordes - - 5:7:

NB. Ano.

A
Short Discourse betweene Monarchical and Aristocratical Government.
Or
A Sober Perswasive of all true-hearted Englishmen to a willing conjunction with the Parliament of England in setting up the Government of a Common-wealth.

By a true Englishman and Well-wisher to the good of this Nation.

London.
o-Hurd P. by John Macock for Francis Tyton
nov. 8 and are to bee sold at his Shop at the
Borij. three Daggers neere the Inner Temple
ley. Fleetstreet.
1649.

in 4to Bag. 20.
-0-0-3-

Ano. The False Brother
or
A new Map of Scotland
Drawn by an English Pencil.
Being
A Short History of the Political and Civil Transactions betweene those two Nations since their first Friendship. Wherein the many Secret Designs and dangerous Aspects and Influences of that Nation on England are discovered. With the Juglings of their Comissioners with the late K. Parl. and City.
The Grounds of the Entrance of our Army into Scotland cleered from their owne Principles and Actings. Their main Pleas Impleaded and answered.
Humbly presented to the Council of State.

London
P. by R. W. for Francis Tyton at the 3. daggers
in Fleetstreet neare the Temple-gate
1651.

Trach. Harbour. in 4to
Pag. 64

309

94

Dra:

Gospell=Glory.

Proclaymed before ye Sonnes of Men.
In ye visible and Invisible worship
of
GOD

Wherin the Mysterie of God in Christ, and his
royall spirituall Government over the soules and
Bodyes of his Saints, is cleerly discovered plainly
asserted, and faithfully vindicated against
the Deceiver and his Servants, who
endeavour the Cessation thereof,
upon wt pretence soever.

By Edward Draper, an unworthy Servant
in the Gospell of Christ.

Lond: Prin: for Fr: Tyton to be sold at ye 3 dag-
gers, nigh ye Inner Temple Gate
Fleetstreet. 1649.

Decemb 16.
in 4to.

Heart-Bleedings
FOR
Profeſſors Abominations:

OR,

A Faithful general Epiſtle, Preſented to all who have known the way of Truth, forewarning them to flee Security, and careleſs walking under the Profeſſion of the ſame; diſcovering ſome of Satans Wiles, whereby alſo, wanton perſons, and their ungodly wayes are diſclaimed.

By the *Churches* of *Chriſt* in *London*, Baptized
into the Name of Jeſus Chriſt, and walking together through the Grace of God, in the Order
of his Goſpel, according to the Scriptures.

2 Pet. 2.20,21,22.

For if after they have eſcaped the pollutions of the World, through the knowledg of the Lord and Saviour Jeſus Chriſt, they are again intangled therein, and overcome, the latter end is worſe with them then the beginning.

For it had been better for them not to have known the way of righteouſneſs, then after they have known it, to turn from the holy Commandements delivered unto them.

But it is hapned unto them, according to the true Proverb, The Dog is turned to his own vomit, and the Sow that was waſhed to wallow again in the mire.

London, Printed for *Francis Tyton*, and are to be ſold at the three Daggers
in *Fleetſtreet*, neer the *Inner-Temple-gate*. 1650.

A
Discourse
Concerning
A New Planet tending to prove
That t'is probable our Earth is one of
The Planets.

The Second Booke now first published.

London

P. by R. H. for John Maynard and are
to bee sold at the George in Fleet-streete
neare St - Dunstans Church.

1640. in 8.

Pag. 246.

A
Discourse
concerning
A New World
and
Another Planet.

In 2: Bookes.

—

P. for John Maynard and are to bee
sold at the George in Fleet streete
neare St Dunstans Church

1640. in 8.

Pag. 242.

Wil.

Mercury

or

The Secrit and Swift Messinger

Shewing

How a Man may with Privacy
and Speed comunicate his Thoughts
to a Friend at any distance

London

P. by J. Norton for John Maynard
and Timothy Wilkins, are to bee sold
at the George in Fleet-street
neare St-Dunstans Church.

Jones. Huebner.

1641.

in 8.

Pag. 180.

313

DICTIONARIOLVM QVADRVPLEX:

OR

A foure-fold DICTIONARIE
for the uſe and benefit of
GRAMMAR-SCHOLLERS.
(∴)

By W. J.

LONDON.
Printed by B. A. for HENRY SEILE, and are to be ſold
at the Signe of the *Tygres-head* in *Fleet-ſtreet*, over
againſt St. *Dunſtans*-Church.
1638.

314

A TRACT
Againſt the high rate of
USURY

John Br

Preſented to the High Court of Parliament,
Anno Domini 1623.

In which the uſe for money was brought down
from Ten to Eight in the Hundred.

By Sir *Thomas Culpeper*, Sen. Knight.

The Fourth EDITION,
To which is added a PREFACE,
By Sir *Thomas Culpeper* Jun. Knight.

LONDON,
Printed by *T. Leach*, for *Chriſtopher Wilkinſon*, at the
Black-Boy over againſt St. *Dunſtans* Church in
Fleetſtreet. 1668.

315

Ο΄ ΤΥ΄ΠΟΣ,
OR THE
PATTERN
OF
GRACE & GLORY,
In our Lord and Saviour
JESUS CHRIST,

To be Admired, Adored, and Imitated.

Collected out of the Holy Scriptures.
Illuſtrated by the Antient Fathers and Expoſitors.

Preſented with
1. Contemplations.
2. Obſervations.
3. Confirmations.
4. Doxologies.

Ego ſum Via, Vita, & Veritas. John 14. 6.
Ποιήσεις πάντα κατά τὸν τύπον. Heb. 8. 5.

Narratores originis, factorum, dictorum, paſſionum Domini noſtri Jeſu Chriſti propiè dicti ſunt Evangeliſtæ. D. Chryſ. ſuper Matth. cap. 16.

Aliquando prodeſt Sancta Ruſticitas. D. Hieron. ad Pauli.

By Dr. *Edward Wolley*, Lord Biſhop of *Clonfort* in the
Kingdome of IRELAND.

Imprimatur, *Mich.* Dublin. Canc.

Printed at *Dublin*, and are to be ſold in *London* by *Chriſtopher Wilkinſon* at the *Black Boy* againſt St. *Dunſtans* Church in *Fleetſtreet*, 1670.

A DISCOVRSE OF THE CONFERENCE HOLDEN

before the French King at *Fontain-bleau, betweene the L. Biſhop of* Eureux, *and* Munſieur du Pleſsis *L. of* Mornay, the 4. of May 1600. Concerning certaine pretended corruptions of Authors, cyted by the ſayd *Munſieur du Pleſsis* in his booke againſt the Maſſe.

Faithfully tranſlated out of the French.

LONDON,
Printed by E. A. for Mathew Selman and William Ferbrand, and are to be ſolde in Fleete-ſtreete, next the Inner Temple gate.
1600.

THE IESVITES GOSPEL

BY

W. Craſhawe, B. of Diuinity and Preacher at the Temple.

LONDON,
Printed by *E, A.* for *Leonard Becket,*
and are to be ſolde at his Shop in the
TEMPLE nere the Church.
1610.

318

AN ANSWER TO TWO TREATISES

OF Mr. IOHN CAN,

THE
Leader of the Engliſh Browniſts in *Amſterdam*.

The former called,
A Neceſsitie of Separation from the Church of ENGLAND,
proved by the Nonconformiſts Principles.
The other,
A Stay againſt Straying: Wherein in oppoſition to
M. *Iohn Robinſon*, he undertakes to prove the unlawfulneſſe of hearing the Miniſters of the
Church of *England*.

Very ſeaſonable for the preſent times.

By the late learned, laborious and faithfull ſervant of Jeſus Chriſt,
JOHN BALL.

He that is firſt in his owne cauſe ſeemeth juſt, but his neighbour commeth and ſearcheth him, Prov. 18. 17.
Prove all things, hold faſt that which is good, 1 Theſ. 5. 21.

LONDON,
Printed by *R. B.* and are to be ſold by *John Burroughes*, at his Shop at
the ſigne of the Golden *Dragon* neere the Inner Temple gate,
in *Fleetſtreet*. 1642.

THE
New PLANET no PLANET:
OR,
The EARTH no wandring STAR:
Except in the wandring heads of GALILEANS.

HERE
Out of the Principles of Divinity, Philoſophy,
Aſtronomy, Reaſon, and Senſe, the Earth's immobility is
aſſerted; the true ſenſe of Scripture in this point, cleared;
the Fathers and Philoſophers vindicated; divers Theologicall
and Philoſophicall points handled,
AND
COPERNICUS his Opinion, as erroneous, ridiculous,
and impious, fully refuted.

By ALEXANDER ROSSE.

In anſwer to a Diſcourſe, that the Earth may
be a PLANET.

LACTANT. de falſâ Sapientiâ lib. 3. cap. 24.

Quid dicam de iis neſcio, qui cum ſemel aberraverint, conſtanter in ſtultitia perſeverant, & vanis vana defendunt, niſi quòd eos interdum puto, aut joci causâ philoſophari, aut prudentes & ſcios mendacia defendenda ſuſcipere, quaſi ut ingenia ſua in malis rebus exerceant vel oſtentent.

LONDON.
Printed by *J. Young*, and are to be ſold by *Mercy Meighen*,
and *Gabriel Bedell*, next to the middle-Temple-
gate. 1646.

The Declaration of the Officers of the
Garrison of Hull.
In Order to the Peace and Settlement
of the Kingdome
Presented to his Exc: and the Gen: Councel
Also a Petition presented to the Parliam:
of England
By the Officers and Souldiers of his
Excell. the Ld Gen. Regim. of Horse
For the speedy calling of all Publique Treasurers
to an Accompt and for taking away of Free
Quarter.

London

P. for John Playford and are to bee
Sold at his Shop in the inner Temple

1649. in 4to

Sam: Hartlib.

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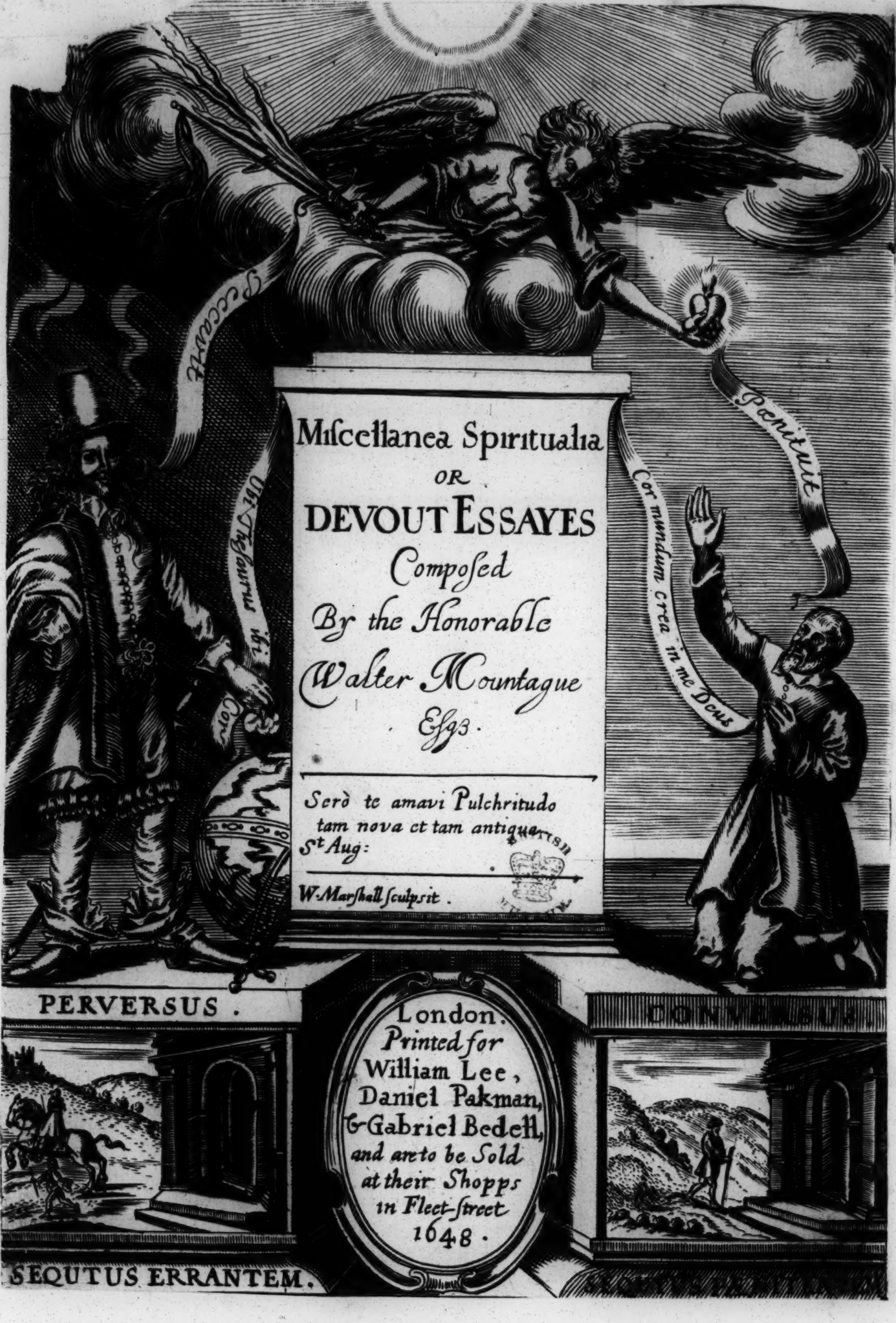


Miſcellanea Spiritualia
OR
DEVOUT ESSAYES
Compoſed
By the Honorable
Walter Mountague
Esq.

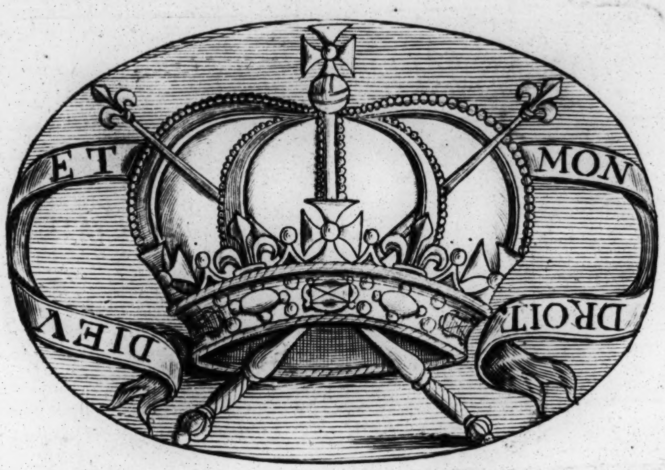
Serò te amavi Pulchritudo
tam nova et tam antiqua.
S^t Aug:

W. Marſhall ſculpsit.

London.
Printed for
William Lee,
Daniel Pakman,
& Gabriel Bedell,
and are to be Sold
at their Shopps
in Fleet-ſtreet
1648.

narles the Second

WRITTEN
By an Impartial Hand, and expoſed to
PUBLICK VIEW
FOR
Information of the PEOPLE.



LONDON,
Printed for GABRIEL BEDELL, and are to be ſold at
the Middle Temple Gate in *Fleetſtreet*, 1660.

OBSERVATIONS
Hiſtorical and *Genealogical*:

IN WHICH
The Originals of the EMPEROR,
KINGS, ELECTORS,
And other the
Sovereign Princes of Europe.
WITH
A Series of their Births, Matches, more
Remarkable Actions, and Deaths.
AS ALSO
The Augmentations, Decreaſings, and Pretences of each Family, are drawn down
to the Year MDCXC.

Written in *Latin*, by *Anthony William Schowart*,
Hiſtory-Profeſſor at *Francfort*:

And now made *Engliſh*; with ſome Enlargements
relating to *ENGLAND*.

LONDON:
Printed for *J. Walthoe*, in *Vine Court*, *Middle-Temple*,
adjoyning to the Cloiſters. MDCXCIII.

A Perfect NARRATIVE Of the whole Proceedings of the High Court of Justice IN THE Tryal of the King

in Westminster Hall, on Saturday
the 20. and Monday the 22. of this
[illegible] January.

[illegible] several Speeches of the
[illegible] President, and Solicitor General.

[illegible] by Authority to prevent false and
[illegible] impertinent Relations.

T[illegible] Proceedings of the Tryal of the King, I say,
Imprimatur, GILBERT MABBOT.

L[illegible] Printed for John Playford, and are to be sold at
[illegible] Inner Temple. Jan. 23. 1648.

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BRITISH

The Popes Brief:
OR
ROMES

Inquiry after the death of their *Catholiques*
here in ENGLAND, during theſe Times of
WARRE:

Diſcovered by two Commiſsions; The one ſent
from the Pope that no[illegible] The other, from the Biſhop
and Duke of *Cambrey*, to ſeverall Commiſſioners in *England*:
Whereby the Death of ſuch Catholiques may be returned to the See
of *Rome*, to be determined of (*As may be fit for the glory of God.*)

Together with
A CATALOGUE

Of the Vicars Generall, and Archdeacons under the Biſhop of *Calcedon*, for the ſetling of the Popiſh Hierarchy in *England*.

With divers LETTERS concerning the ſame.
Alſo ſeverall
LETTERS and *PAPERS*

Of the Lord *Inchiquines* in *Ireland*, Intercepted by [illegible] Earl of *Warwick*, and ſent to the Houſe of Commons; wherein is diſcovered the ungratefull and perfidious dealing of the ſaid Lord with the Parliament of England.

ORdered by the Commons in Parliament, That the ſaid Commiſsions, together with the Hierarchy, and ſeverall Letters and Papers Intercepted, be forthwith Printed and publiſhed:

H: Elſynge, Cl[illegible] Parl. D. Com.

London, Printed for Edw: Husbands. Decem. 7, 1643.

A
DECLARATION
OF THE
PARLIAMENT
OF
ENGLAND,

Expreſsing the Grounds of their late
PROCEEDINGS,
And of Setling the preſent
GOVERNMENT
In the way of
A Free State.

LONDON:
Printed for *Edward Husband*, Printer to the Honorable Houſe of
Commons, and are to be ſold at his Shop in Fleetſtreet, at
the Sign of the Golden-Dragon, near the
Inner-Temple. *March* 22. 1648.

A LETTER FROM
The House of Commons aſsembled in the
Parliament of England
at Westminster.
To the Right Honorable and Right Reverend the
Lords Ministers and others of the present
GENERAL ASSEMBLY.
of the Church of Scotland ſitting at Edinburgh,
Containing
A NARRATIVE OF
The Proceedings of the Parliamt of Engl: in ye Work of
Reformation, and of their Resolutions to maintain ye Govern-
ment of ye Kingdome established by Law, and of their
Endeavours for Settlement of Peace, and for Preser-
vation of the Union betweene ye two Kingdomes of
England and Scotland.

London Printed
for Edward Husband Printer to the Honourable
House of Commons. Aug: 8. 1648.

A DECLARATION OF THE ARMY OF ENGLAND, Upon their March into SCOTLAND.

Signed in the Name, and by the Appointment of His Excellency the Lord General Cromwel, *and His Councel of Officers.*

Jo: Rushworth Secr.

Die Veneris, 19 Julii, 1650.

Reſolved by the Parliament, That this Declaration be forthwith printed and publiſhed.

Hen: Scobell, Cleric. Parliamenti.

London, Printed by *Edward Huſband* and *John Field*,
Printers to the Parliament of *England.*
July 19. 1650.

Entituled,

n Act for Selling the Fee-farm Rents belonging to the Commonwealth of England, *formerly payable to the Crown of* England, *Dutchy of* Lancaſter, *and Dutchy of* Cornwal.

Die Martis, 13° Auguſti, 1650.

Ordered by the Parliament, That this Act be forthwith printed and publiſhed.

Hen: Scobell, Cleric. Parliamenti.

London, Printed by *Edward Husband* and *John Field*, Printers to the Parliament of *England*, 1650.

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PROFANO MASTIX.

OR,

A BRIEFE AND Neceſſarie Direction concerning the reſpects which wee owe to God, and his Houſe, even in outward worſhip, and reverent uſing of Holy Places.

Shewing chiefly When, and How, wee
ought to enter; How to behave our ſelves
being Entred, How to Depart; as alſo, How
to eſteeme of Gods Houſe at eve-
ry other time.

Written out of a true and ſincere intent to
reduce the Diſordered and Factious, to a better order
then either their neglect, ſtubbornneſſe, or ſcru-
puloſitie can purchaſe for them.

By IOHN SWAN Curate of *Duxford S. Peters.*

GEN. 28.17.

*How dreadfull is this place. This is no other but the Houſe of God,
and the Gate of Heaven.*

LONDON,
Printed by *I. D.* and are to be ſold by *Daniel
Pakeman*, at the ſigne of the Raine-bow in
Fleet-ſtreet neere the Temple gate.
1639.

The Lord *Digbies* DESIGNE To Betray ABINGDON,

Carryed on for divers VVeeks by an
intercourſe of Letters.

Which are here publiſhed for the ſatiſfaction of all Men,

BY
Sergeant Major Generall Brown.

Together with the CIPHER which the Lord
DIGBY ſent him for that purpoſe.

LONDON:
Printed for *Laurence Blaiklock*, and are to be ſold at
the Signe of the Sugar-loaf at Temple-Bar.
1644.

You.

A
Vade mecum
or
Table containing the substance of such Statutes wherein Justices of the Peace are enabled to deale in and out of the Sessions of Peace.
With an Epitome of Mr Standfords pleas of the Crown.

The V. Edition corrected and amended.

By W. Young Esqr.
Sold by L. Blaiklock neare Temple barr
and John Place at Furnivals Inne
gate.

Ex Dium

A
SVBSIDIE
Granted to the King,
OF
Tonnage, Poundage, and other
Sums of Money payable upon
Merchandize, exported, and
imported.

According to a Book of *Rates*, agreed upon by the Honourable Houſe of Commons, and
hereunto annexed.

LONDON:
Printed for *L. Blaiklock*, and *T. Hewer*,
and are to be ſold neere *Temple Barre*
in *Fleet-ſtreet*, M.DC.LIII.

THE

Hiſtorian's Guide,

OR,

BRITAIN's REMEMBRANCER.

BEING

A Summary of all the Actions, Exploits, Sieges, Battels, Deſigns, Attempts, Preferments, Honours, Changes, *&c.* and whatever elſe is worthy Notice, that hath happen'd in His Majeſty's Kingdoms, from *Anno Dom.* 1600. to this time.

SHEWING,

The Year, Month, and Day of the Month, in which each Action was done.

With an Alphabetical Table for the more eaſie finding any thing out.

LONDON,
Printed for *W. Crook*, at the *Green-Dragon* without *Temple Bar*, 1690.

RMO MIRABILI

OR THE

SILENT LANGUAGE.

WHEREBY

One may learn perfectly in the ſpace of ſix hours, how to impart his mind to his Friend in any Language, *Engliſh*, *Latin*, *French*, *Dutch*, &c. tho never ſo deep and dangerous a Secret, without the leaſt Noiſe, Word or Voice; and without the Knowledge of any in Company.

BEING

A wonderful Art kept ſecret for ſeveral Ages, in *Padua*, and now publiſhed only to the wiſe and prudent, who will not expoſe it, as a Proſtitute, to every Fooliſh and Ignorant Fellow.

By Monſieur *La Fin*, once Secretary to his *Eminence*, the Cardinal of *Richlieu*.

Hug. Grot. *Secrecy is the Curtain of Policy.*
Verulan. *The beſt things abuſed become the baſeſt.*

Licenſed and Entred according to Order.

LONDON,
Printed for *Tho. Salusbury* in *Fleetſtreet* and
ſold by *Randal Taylor* near *Stationer's-*
Hall, 1692.

THE

GAZETTEER'S,

OR

Newsman's Interpreter:

Being A

GEOGRAPHICAL INDEX

Of all the Conſiderable Cities, Patriarchſhips, Biſhopricks, Univerſities, Dukedoms, Earldoms, and ſuch like; Imperial and Hance Towns, Ports, Forts, Caſtles, *&c.*

IN

EUROPE.

SHEWING

In what Kingdoms, Provinces, and Counties they are in; to what Prince they are now ſubject; upon, or nigh what Rivers, Bays, Seas, Mountains, *&c.* they ſtand; their Diſtances (in *Engliſh* Miles) from ſeveral other Places of Note, with their Longitude and Latitude, according to the beſt and approved MAPS.

Of ſpecial Uſe for the true Underſtanding of all Modern Hiſtories of *EUROPE*, as well as the Preſent Affairs; and for the Conveniency of Cheapneſs and Pocket-Carriage, Explained by Abbreviations and Figures.

By *LAWRENCE EACHARD*, A. B. of Chriſt's Colledge in *CAMBRIDGE*.

London, Printed for *Tho. Salusbury* at the *Kings Arms* next St. Dunſtan's Church in *Fleet-ſtreet*. 1692.

THE ROGUE DISCOVERED,

OR A

Congratulatory Verſe upon a Book newly publiſht (a Piece much deſired, and long expected) called the *Engliſh* Rogue, a *Witty Extravagant.*

Sold by Francis Kirkman, *at the Princes Arms in* Chancery Lane.

Friend,

HAd I but ſeen your Book in Manu-ſcript,
These lines had Prologuiz'd your pregnant Wit.
Your *Rogue* is *Preſt*; yet ſuffer (Sir) that I
Give your *deſerviug Rogue* an Elogy.
Nor can I paſs the *Author*, whoſe juſt fame
Will live 'ith' *Engliſh Rogue*, without a name.
Were it prefixt, *Wit* had obtain'd its end;
For but to ſpeak thy Name, is to commend.
Thy Book I red, and drew *conceptions* thence,
Adam ne're knew in's *ſingle innocence.*
With knowledge travail man doth recompence,
Although but ſeldom, yet with vaſt expence.
But in thy *Rogue*, our purchaſe will appear
Our *cheap* experience, though it coſt thee *dear.*
There may we travil ſafe, and in a trice
Surround the *Globe* of *Cheats*, a *World* of *Vice.*
Thy *Rogue*, when in his non-age did commit
Things that did flow from quinteſſence of Wit.
A *witty Rogue*, and a notorious *Thief*,
Whoſe life hereafter may ſurpaſs belief.
From him we know, how Boys miſpend their times
In Waggeries, the *bloſſoms* of black crimes.
If not prevented as they grow in age,
Thoſe Crimes (untimely) make them quit the Stage
O'th' World. No ſooner *entrance* have they made,
But Law doth put an *exit* to their Trade.
Maſters may here, as in a mirror, ſee
Th' Apprentice-party-colour'd Rogery.
Both how he barters Ware, and monies ſnips,
To be a purchaſer of *wanton Lips.*
To drink and Whore ſo long, till in the *cloſe*,
By *ſenting Bawdy-houſes* looſe his *Noſe.*
Theſe common tricks hence forth won't do the feat
They muſt find out ſome newer way to cheat.
For thou haſt glanc'd ſuch light, the Maſter can
With eaſe, if fraudulent, detect his man.
Maids hence will wary be, and will not truſt
Guilded pretences, which do *Pimp* for *Luſt.*
No longer will the Trav'ler ride in fear,
Since thou haſt evidently made appear
What *Robbers* are; who oftner change their ſhapes,
Then *Proteus* did, or half a ſcore *French Apes.*
All their *diſguiſes* are *unmaskt* by *thee*,
That we may ſhun the *Rogue*, the *Rogue* the Tree.
In all known cheats, thy wit is copious found,
As VVine in Conduits, when a *King* is Crown'd.
And this we know in every Art or Trade,
Ambition ſome Competitors has made.
But *Thou* haſt none. Hence I ſhall think, that when
Some other piece has by ſome other Pen
Been quaintly drawn, 'twill be of moſt the vogue,
This is the Author's of the *Engliſh Rogue.*
For which good work hereafter Ages ſhall,
Give th' unknown Author thanks perpetual.

Id peragas vita, quod velles morte peractum.

FINIS.

LONDON, Printed in the Year, 1666.

THE
Counter-Scuffle.

Whereunto is added

THE
COUNTER-RAT.

Written by *R. S.*

Speed (Robert

LONDON.
Printed for *R. Scot*, *T. Baſſet*, *J. Wright*, and *R. Chiſwell.* 1680.

The KINGS-BENCH SCUFFLE;

WITH THE
HUMORS of the COMMON-SIDE.

THE
KINGS-BENCH LETANY, and the LEGEND of Duke *HUMPHREY*.

By *Samuel Speed*, a Member of that Royal Society.

Are they at it?

The Devil part 'em.

LONDON, Printed by *J. R.* for *Tho. Rooks* at the Lamb and Ink-Bottle in *Ludgate-ſtreet* (who makes and ſells the beſt Ink) and are to be ſold by the Bookſellers of *London*. 1675.

On his Friend Mr. *Samuel Speed*, and his *Kings-Bench* Scuffle.

ARe Priſons now made Offices of Wit?
'Tis more than ſtrange, but true that thou haſt writ
Without the help of Books, as if for th'nonce
Fate did decree that thou ſhouldſt ſtudy ſtones.
Couldſt thou not find a truſting *Ariſtotle?*
Nothing to feed thy Muſe, but *Bub* and *Bottle?*
Yet thy ſmooth Lines carry ſuch gentle ſtrains,
That not torment, but recreate the Brains.
In Writings certainly thoſe beſt muſt be,
That freely ſuit with each capacity.
What can *Encomiums* add unto thy Fame,
Since thou haſt got a Monumental Name,
Left by thy Grandſire; one that will out-laſt,
The Iron Teeth of *Time*, or *Fames* loud blaſt?
His *Chronicle's* a *Pyramid* to thee,
And thou art Great, though *Speeds Epitome.*

William Shelden.

To his worthy Friends, the Ingenious Gentlemen-Priſoners, within the Confines of the *KINGS-BENCH*.

SIRS,

SInce *the People of the World imagine ye to be Priſoners, I ſhall endeavor to offer my Inſtructions, how you may convince them of their Errors: Study how to be content; ſo though you change your place, your Fortunes are the ſame; ye alter the Habitation of your Bodies, for the better enjoying the tranquility of your Minds. He is truly* Noble, *that knows how to rejoyce in Croſſes, as well as in Contents; that will not think of Deſperation, nor be urged with Impatience. The Body of a Wiſe-man, is a Houſe unto the Soul; but to the Ignorant, a Priſon: For the Diſcontented-man is a Slave to his own Humors, and a Priſoner in a double Senſe. Nor can the Soul of a Diſcreet-man be confined, more than the windy Breath of* Boreas; *or as eaſie is it to ſhut up the bright Beams of Light within a Chryſtal. No Priſon in the World, be it famous, or infamous, can be ſo deep, as to bury; ſo dark, as to blind; ſo ſtrait, ſo crooked, ſo narrow, as to bind the* Genius *of a Wiſe-man: For* Wiſdom *is the Wing of the Soul, that bears it not only out of Priſon, but to all the parts of the Terreſtrial* Globe. *A continuation of which happineſs, is heartily wiſhed by*

(GENTLEMEN),
Your Friend and Servant.

Samuel Spee

his Friend Mr. *Samuel Spe*

and his *Kings-Bench* Scuffle.

ARe Priſons now made Offices of Wit?
'Tis more than ſtrange, but true that thou haſt writ
Without the help of Books, as if for th'nonce
Fate did decree that thou ſhouldſt ſtudy ſtones.
Couldſt thou not find a truſting *Ariſtotle?*
Nothing to feed thy Muſe, but *Bub* and *Bottle?*
Yet thy ſmooth Lines carry ſuch gentle ſtrains,
That not torment, but recreate the Brains.
In Writings certainly thoſe beſt muſt be,
That freely ſuit with each capacity.
What can *Encomiums* add unto thy Fame,
Since thou haſt got a Monumental Name,
Left by thy Grandſire; one that will out-laſt
The Iron Teeth of *Time*, or *Fames* loud blaſt:
His *Chronicle's* a *Pyramid* to thee,
And thou art Great, though *Speeds Epitome*.

William Shelden.

THE

Gemitus de Carcere Nantes.

OR,

Priſon-Sighs,

AND

SUPPORTS,

BEING

A Few BROKEN SCRAPS

AND

Crumbs of Comfort,

Lately fallen from the great Kings Table, the Holy Scriptures; into the Priſoners Basket; who being ſatisfied, let fall (through the Grate) a few Leavings, for the Hungry Souls abroad, till God ſend more Plenty.

Meliora Speranda.

Pſal. 69. 33. *The Lord Deſpiſes not his Priſoners.*

Usq; quo Domine?

Rev. 6. 10. *How long Lord?* &c.

London, Printed in the Year. 1684.

HRACIA
WONDER.
A COMICAL
HISTORY.

As it hath been ſeveral times Acted
with great Applauſe.

Written by JOHN VVEBSTER *and*
VVILLIAM ROWLEY.

Placere Cupio.

LONDON:

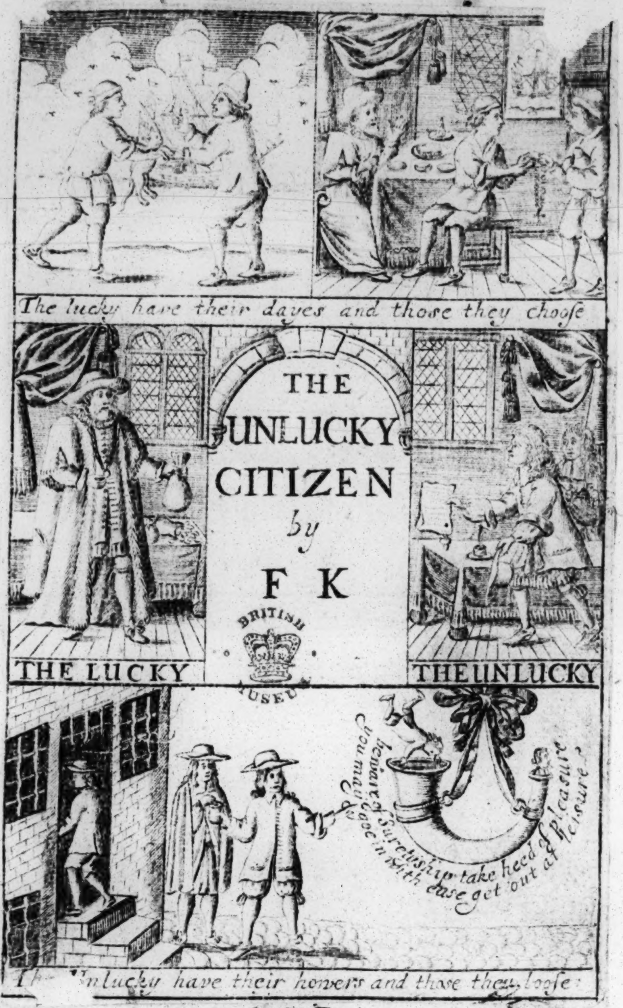
Printed [illegible] Tho. Johnſon, and are to be ſold by Francis Kirk-
at his Shop at the Sign of *John Fletchers Head*, over-
ainſt the Angel-Inn, on the Back-ſide of St. *Cle-*
ents, without Temple-Bar. 1661.

[illegible]lemen,

I*T is now the ſecond time of my appearing in Print in this nature, I ſhould not have troubled you, but that I believe you will be as well pleaſed as my ſelf; I am ſure that when I applied my ſelf to buying and reading of Books, I was very well ſatisfied when I could purchaſe a new Play. I have promiſed you three this Tearm,* A Cure for a Cuckold *was the firſt, this the ſecond, and the third, viz.* Gamer Gurtons Needle *is ready for you. I have ſeveral others that I intend for you ſuddenly: I ſhall not (as ſome others of my profeſſion have done) promiſe more then I will perform in a year or two, or it may be never; but I will aſſure you that I ſhall never leave printing, ſo long as you ſhall continue buying. I have ſeveral* Manuſcripts *of this nature, written by worthy Authors, and I account it much pity they ſhould now lye dormant, and buried in oblivion, ſince ingenuity is ſo likely to be encouraged, by reaſon of the happy Reſtauration of our Liberties. We have had the private Stage for ſome years clouded, and under a tyrannical command, though the publick Stage of* England *has produc'd many monſtrous villains, ſome of which have deſervedly made their* exit. *I believe future Ages will not credit the tranſactions of our late Times to be other than a* Play, *or a* Romance: *I am ſure in moſt Romantick Plays there hath been more probability, than in our true (though ſad) Stories. Gentlemen, I will not further trouble you at this time, onely I ſhall tell you, that if you pleaſe to repair to my Shop, I ſhall furniſh you with all the* Plays *that were ever yet printed. I have* 700 *ſeveral* Plays, *and moſt of them ſeveral times over, and I intend to increaſe my Store as I ſell; And I hope you will by your frequent buying, encourage*

The mind of the Frontiſpeice.

WE here exhibit to *Ingenious* men
The *Lucky* and *Unlucky Citizen* :
The firſt of whch is manifeſt in (one
Unparalel'd) Sr : *Richard Whittington* :
Who by the proſperours venture of a Cat
Climb'd to the Chair of *Londons Magiſtrat*
And from the ſordid Scullery did ſpring
To repreſent the Perſon of a *King* :
As (if you pleaſe to caſt your eyes upon't)
You'l ſee in the Supream part of this Front.
Not Care or Wit advanc'd him to this State
But as he was *the Favourite of Fate.*
By down-right Prudence Men do rarely riſe
To Greatneſs, He that's Fortunate is Wiſe;
He that's *Unluckly* (though the Balls at's foot
Shall never kick't, but ſee another doo't ;
How many have on raging Seas been toſt,
And at the laſt in their own Harbour loſt.
The Author doth in this expreſs his ſence
From the ſmart Learning of Experience :
Not that he ever ventur'd on the deep
In any Ship, but fatal *Surety-Ship*,
As (if you fix your eye on the Right-hand)
You'l ſee, a *Lucky* Alderman doth ſtand :
Charg'd with a bagg of Money Lent to one
Upon a Paper Obligation ;
Which ſtands upon the left, This makes him Caper
To have Gold and Silver for a ſheet of Paper.
But in the *Baſis* of this Frontiſpeice
You'l ſee a ſtrong *Stone doublet lin'd with Lice.*
That having gotten him upon the hip
Doth ſqueeze him in *the Horn of Surety Ship*
A place call'd *Ludgate* where men only free
Are priviledg'd to loſe their Liberty :
In a dark diſmal den fill'd with Confuſion
Such is the *Unlucky Citizens* Concluſion.


The lucky have their dayes and those they choose
THE UNLUCKY CITIZEN by F K
THE LUCKY
THE UNLUCKY
beware of Suretiship take heed of pleasure
You may goe in with ease get out at leisure
The Unlucky have their howers and those they loose

THE
Antiquity, Legality, Right, Uſe, and Ancient Uſage of
FINES,
Paid in
CHANCERY
Upon the ſuing out, or obtaining ſome ſorts of Original Writs retornable into the Court of
Common-Pleas,
AT
WESTMINSTER.

BY

FABIAN PHILIPPS, Eſq;

One of the FILACERS of the Court of Common Pleas at *Weſtminſter.*

Bracton, Lib. 1. Cap. 3.

Longævi temporis uſus & Conſuetudinis non eſt vilis Authoritas.

Imprinted at *London* by *Ja: Cottrel*, for *Henry Marſh*, at the Princes Arms in *Chancery-lane.* 1663.

Anti-Baal-Berith.
JUSTIFIED,
AND
ZECH. CROFTON
Tryed and Caſt in his Appearance before
the (ſo called)
PRELATE-JUSTICE of PEACE;
In an Anſwer
To his ſeditious Pamphlet, Entituled,
BERITH-ANTI-BAAL.

Wherein his Anti-monarchical Principles are made manifeſt
and apparent, to deſerve his Juſt Impriſonment.

Together with an *Anſwer* and *Animadverſions* upon
The Holy-Prophane League and Covenant,
Wherein, according to their own words and ways of Arguing, its
proved to be null and invalid, and its notorious contrariety
to former Legal Oathes, is in ſeveral particulars
plainly demonſtrated.

Out of thine own mouth will I judge thee, *Luke* 19.22.

Circumferamus oculos per omnem Hiſtoriam, quod unquam ſæculum tot vidit ſubditorum in Principes bella ſub Religionis Titulo? & horum Concitores ubique Reperiuntur Miniſtri Evangelij ut quidem ſe vocant. Grot. de Antichriſto. p. 71.

By ROBERT CRESSENER, φιλοβασιλευς.

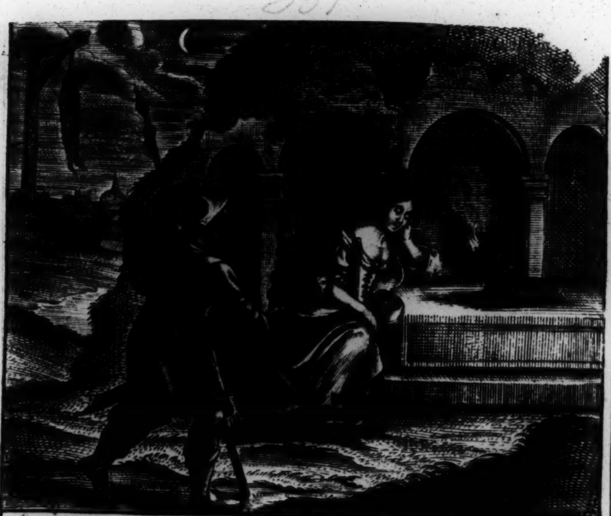
Licenſed and entred, according to Order.

London, Printed by *Tho. Johnſon*, and are to be ſold by *Fr. Kirkman*,
and *Hen. Marſh*, at the Princes Arms in *Chancery-lane*. 1662.

RULES
OF
LIFE:
BEING
Good *Wiſhes* to the
CLERGY
And LAIETY; For whoſe uſe the
ASSE'S COMPLAINT
Was Written.

BY
LEWIS GRIFFIN.

LONDON,
Printed for *Henry Marſh* at the *Princes*
Armes in *Chancery-Lane*, 1663



The Cimmerian Matron –

THE
Epheſian and *Cimmerian*
MATRONS,
Two Notable
EXAMPLES
OF THE
POWER
OF
Love & Wit.

Scilicet expectas , ut tradat Mater honeſtos,
Aut alios Mores, quam quos habet ?
Juvenal Satyr 6.

In the *SAVOY:*
Printed for *Henry Herringman* at the Sign of the
Anchor in the Lower-walk of the
New-Exchange. 1668.

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THE WORKS OF Mr. IOHN MARSTON,

Being
Tragedies and Comedies,
Collected into one
Volume.

LONDON,
Printed for William Sheares,
at the Harrowe in Britaines
[illegible] 1633.

REST FOR THE VVEARY, OR A BRIEFE TREATISE

tending to the comfort of a
poore ſoule trulie humbled
for ſin.

By *Archibald Symmer*, Aberdonen. miniſter of the
Goſpell.

Matth. 11. *Come vnto me all yee that labour, and are heauie laden, and I will giue you reſt.*

LONDON.
Printed by *I. N.* for *William Sheres*. at the South-dore
of Paules. 1630.

A Plea for limited MONARCHY, As it was Eſtabliſhed in this NATION, before the late War.

In an Humble Addreſſe to his Excellency,
General Monck:

By a Zealot for the Good Old Laws of his Country, before any Faction or Caprice.

Optima Libertas, ubi Rex, cum Lege, Gubernat.

W S

MUSEUM

London, Printed by *T.M.* for *William Shears*, 1660.

A NDICATION Of a ſhort TREATISE OF TYTHES

Lately WRITTEN,
AND
Excepted againſt by a Pamphlet, ſtyled,
The Funeral of Tythes, &c.

MUSEUM

London, Printed by *T. Newcomb*, for *Thomas H*[illegible]
[illegible] to be ſold at his ſhop in *Ruſſel*-
ſtreet near the Piazza's of *Covent-*
Garden. 1653.

357

A Collection of Sundry PETITIONS
PRESENTED to the
KINGS
Moſt Excellent Majeſty.

As alſo, to the two moſt Honourable Houſes, now aſſembled in PARLIAMENT.

And others already ſigned, by moſt of the *Gentry*, *Miniſters* and *Freeholders* of ſeverall Counties, in behalf of *Epiſcopacy*, *Liturgy*, and ſupportation of *Church Revenues*, and ſuppreſſion of *Schiſmaticks*.

Collected by a faithfull Lover of the *Church*, for the comfort of the dejected *Clergie*, and all moderately affected *Proteſtants*.

FEARE GOD. HONOUR THE KING. 1 Peter 2 Chap. vers 17.

London, Printed by T. *Mabb* for *William Shears*, at his ſhop in *Bedford* ſtreet, neer *Covent-Garden*, 1660.

CONSCIENCE EASED:
OR,
The main Scruple which hath hitherto ſtuck moſt with conſcionable Men, againſt the taking of the Engagement, removed.

Where amongſt other things is ſhewed,

First, How farre the Oath of Allegiance, and the Nationall League and Covenant are Obligations; either in their legall intents unalterable; or at this time no more binding and alterable.

Secondly, How farre in a free People the Subordinate Officers of the State, have a right to judge of the Proceedings of a thing in that State.

Thirdly, How Zedekia'es *caſe in breaking his Oath to the King of* Babylon, *and our caſe in making uſe of our freedome from the Oath of Allegiance, and Supremacie to the King of* England *doe differ.*

The Author, John Drury.

LONDON,
Printed for Tho. Heath, in Ruſſell-ſtreet, neere the
Piazzia of the Covent-Garden, 1651.

A
DISCOURSE
OF
MONEY.

Being an
ESSAY on that Subject,
Hiſtorically and Politically handled.

WITH
Reflections on the preſent evil ſtate
of the **Coin** of this Kingdom;

AND
Propoſals of a Method for the
Remedy.

In a Letter to a Nobleman, &c.

LONDON,
Printed for *Sam. Briſcoe*, at the Corner of
Charles-Street, in *Ruſſel-Street*, *Covent-Garden*, 1696.

360

A
New Voyage
TO
ITALY,

With a Deſcription of the
Chief *Towns*, *Churches*, *Tombs*, *Libraries*,
Palaces, *Statues*, and *Antiquities*
of that Country.

Together with
Uſeful INSTRUCTIONS for thoſe
who ſhall Travel thither.

By MAXIMILIAN MISSON, Gent.

Done into Engliſh, *and adorn'd with* FIGURES.

Vol. II.

LONDON:
Printed for *R. Bentley*, at the *Poſt-Houſe* in *Ruſſel-ſtreet*,
Covent-Garden; T. *Goodwin*, at the *Queens-Head*; and
M. Wotton, at the *Three Daggers* in *Fleet-ſtreet*; and
S. Manſhip, at the *Ship* in *Cornhill*, 1695.

Queuedo's Travells.

Printed for William Grantham Booke-seller in the Strand. F Drapentier sculp.

THE PLAIN MANS WAY OF WORSHIP AND PRACTICE.

The fifth Edition:
With Additions, as well as Emendations.

Joh. 4. v. 37.
One ſoweth, and another reapeth: that v. 36. *both He that ſoweth, and He that reapeth, may rejoyce together.* [to wit, in the other World.]

LONDON,
Printed for *Mark Pardoe*, and
are to be ſold at the *Black Raven*,
over againſt *Bedford-Houſe* in
the *Strand*, 1678.

TRAGI-COMOEDIA,

Cui in titulum inſcribitur

REGICIDIUM;

Perſpicaciſſimis Judiciis acuratiùs
perſpecta, penſata, comprobata;
Authore RI. BRATHWAIT, *Armigero*,
utriúſque Academiæ Alumno.

MUSEUM

LONDINI,
Typis *J. G.* & proſtat venalis in officinâ *Theodori Sadleri*, in Strandenſi plateâ ædibus
Somerſetenſis contiguâ. *1665*.

A True ACCOUNT AND DECLARATION OF The Horrid Conſpiracy Againſt the Late KING, His Preſent MAJESTY, AND THE GOVERNMENT:

As it was Order'd to be Publiſh'd
by His Late Majeſty.

The Third EDITION.

MUSEUM

In the SAVOY:
Printed by *Thomas Newcomb*, One of His Majeſties Printers, And Sold by *Samuel Lowndes*
over againſt *Exeter Exchange* in the *Strand*, 1686.

2

Viciſsituedes Progreſse,
with
Its Convoy through the Counties
of

Essex
Kent
Surrey

Sussex
&
Middlesex.

To westminister and to London
By way of Præmonſtration

London
Printed for Laurence Chapman and are to be sold, next doore to ye Fountain Tavern
in ye strand, neare the Savoy
1648

in 4to.
Pag. 16.
0—0—2

S. Hartlib.

Spec.

General Accomodations
By Addresse
Adolphus Speed.
London
1650.

Sam: Hartlib.

in 4to
Pag. 16.

Sold Privately —o—

At Mr Fishers house in Kings streete within the Coven-garden

Babels Fall
In the Foolish Virgins Sleep.
Among wch Presbytery lyeth, with predictions of the great disputes to break at the raising of the true Ministry.
Written by a Witnesse of the Truth
John Brayne.

London
P. for T. B. in Kings-street at Westminster.

1649. in 4to
Pag. 31.

116

368

THE
Fulneſs and Freeneſs
OF
GODS GRACE
IN
JESUS CHRIST,

DECLARED
In two general Points:

Firſt, That Perſonal Election is no ground of the Saints perſeverance in the Grace of God by Jeſus Chriſt.

Secondly, In what ſenſe the Scriptures ſpeake the Saints Perſeverance in that Grace.

The Third Part.

By Francis Duke.

LONDON,
Printed by *T. N.* for *Wil. Milward*, without *Weſtminſter* Hall
Gate, and *Miles Michael* within the Gate, 1656.

369

Car.

Helpes for discovery of the Truth
in point of Toleration
Being
The judgment of that eminent Schollar
Tho. Cartwright.
Sometimes Divinity Profess. in Camb. in the
Raigne of Q. Elizabeth and after a famous
Non-Conformist, for wch through the tyran-
ny of the Bishops hee suffered Exile.
Wherein the Power and Duty of the Magistrate in
relation to matters of Religion is discussed; as also
Whether the Judicial Lawes given by Moses to
the Jews are abrogat by the coming of Christ,
More particularly in relation to some Sinnes viz.
Blasphemy Adultery. &c.
Occasionally handled in a Controversie between
the said Prof. and Dr Whitgift.
Here also by the way is laid downe his judgment
in case of Divorce, and that the party innocent
may marrie againe

Mr Dury.

London
P. for Th. Banks at the Signe of the Seale in Westminster hall. 1648. Aug. 6.

Cott.

390

The
Controversie Concerning Liberty
of Conscience in Matters of Re-
ligion
Truly stated and distinctly and plainly
handled.

By

Mr John Cotton of Boston in N. Engl.
By way of Answere to some Arguments to the contrary sent
unto him.
Wherein you have ag. all cavils of turbulent Spirits
clearly manifested, wherein Liberty of Conscience in matter of
Religion ought to bee permitted and in what Cases it
ought not by the said Mr Cotton.

London
P. by Rob. Austin for Tho. Banks and are to
bee sold at Mris Breaches shop in Westmin-
ster Hall.
in 4to. Pag. 14.
1643.

Joach. Hübner.
Sam. Hartlib.

— 0 — 0 — ½ —